

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XLIV.

CHICAGO, MAY 5, 1888.

No. 11

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THE LIFE OF THE FUTURE.

Discourse Delivered by Lyman C. Howe at Kansas City, Mo., on a Series of Sermons by Rev. Cameron Mann.

(Reported for the Religio-Philosophical Journal.)

"Whatsoever a man soweth that shall he also reap." We are told that this text "is an exact setting forth of the sinner's doom." It is made the foundation of all reasoning upon the "The life of the future." In the sermons under review the Rev. Cameron Mann unqualifiedly asserts that, "All that we are bound as members of the church to believe, all that we swear belief in at our baptism, is that there will be a judgment for sin and that a man shall reap as he has sown." To all philosophical Spiritualists this is sound doctrine. On this point we are substantially agreed. For maintaining this rational view of divine justice we have been denounced as infidels, and our teaching as dangerous to the Christian faith and the sinner's hope; for if all are to reap what they sow, what becomes of the atonement? Paul represents Christ, "Whom God hath set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins that are past through the forbearance of God" (Roman 3:25). In I John 2:2, "He is the propitiation for our sins; and not for ours only but also for the sins of the whole world," and in Ephesians 2:8, "By grace are ye saved through faith, and that not of yourselves; it is the gift of God; not of works lest any man should boast."

Is there not an uncompromising conflict between these doctrines of the atonement and the rational justice of our text? Does brother Mann really intend to reject the atonement? Whether he intends to or not he manifestly does it when he accepts withal out reserve the plain declaration that all must reap what they sow and receive the full penalty for every sin. But what is sin? A "transgression of the law?" Can we sin against the Infinite and incur a special penalty for a personal offense against Him? Can we in our puny might disturb or change the Infinite Mind? Can we take aught from Him or add aught to His infinitude? Impossible. No special penalty in vindication of Divine honor is ever possible. Rewards and penalties are finite human interpretations of the eternal order of cause and consequence and can have no meaning or personal application with the Infinite. God cannot be injured by our perverseness nor vindicated and compensated by our pain. If it were possible for our finite moods and mutations to affect the Almighty in the smallest degree what perpetual conflict and vacillation would mar the infinite character!

Sin in the theological interpretation is pure action. Nature is not vindictive. Eternal principles operate with unvarying certainty and universal harmony. Our individuality counts for something as a factor in cosmic evolution; and the friction of forces in its delicate machinery produces pleasure or pain according to the relation they sustain to our consciousness. But the idea that God directly wills it, and that our eternal destiny rests upon the personal volition of Him whom we have unwittingly offended, is childish, if not blasphemous. That we reap as we sow is natural and just. Individual responsibility, with no intervening vicar between sin and justice to rob the soul of its rightful discipline is heretical doctrine, but is morally healthful. Brother Mann complains of the way infidels caricature the Christian religion, by parading doctrines of hell which the church has never taught; and assures us that so far as his

church is concerned "She never sanctioned any such teachings about hell as Mr. Ingersoll, for instance, assaults, and as to the vast majority of Christians not in our church they do not hear any such teaching from their clergy. In fact, about the only place where it can be listened to is in an infidel lecture room." But the picture drawn by this clergyman, in this very sermon approximates the vivid paintings of the infidel orator. "What is the company which awaits a lost soul? Other souls lost as he is lost, selfish, hateful, foul, false, suspicious as himself." Then souls are "lost!" And the vital question is now assumed to be whether they are lost forever, with no hope or possibility of redemption: "And to one who considers fairly and thoroughly what is involved in such an existence, a gloomy band of captives with their guilt hanging on them for chains in a land where no honest man, no chaste woman, no innocent child ever walks, where the turbid air is never parted by an angel's wing nor pierced by a contrite prayer, to one who considers this no Bible phrase or symbol will seem overdrawn." When we look at this picture as presented by such high Christian authority, and then study the "Bible phrase and symbol," we can reasonably say that the infidel caricature is overdrawn? We need not go to the Bible for evidence on this point, for the sermon in question is enough. Read it: "Does not the Bible speak of a land of mingled flame and darkness, of a place of wailing and despair, of men gnashing their teeth in torment, of a quenchless fire and a worm that never dies? Certainly; but all this is involved as dependent upon the great law stated in the text." "These figures and symbols, express facts which are inevitable if there be a future life for evil men; nauseous shame and poisonous desire and dull loathing and bitter despondency, fear and self-hatred and vain, remorseful stings, such things come from sin in this world.... We do perceive in all moral evil at least the germs of woe."

It is a significant sign of the times that the operation of moral law in this world is accepted as an index of the future. But in all the criminal haunts and dens of debauchery in this world, is there any continuous state of things which fairly answers to this "symbol" of "mingled flame and darkness, of a place of wailing and despair, of men gnashing their teeth in torment, of a quenchless fire and a worm that never dies?" If it is a fair presentation of gospel teaching, how is it possible for infidelity to overdraw or misrepresent it, unless it be by softening the shades of horror? If such a figure represents a reality, and the doom of those who enter this "land of mingled flame and darkness," this "place of wailing and despair," where the turbid air is never parted by an angel's wing, is to remain there forever, how can infidelity overstate the accepted doctrine of the church? What more terrible hell, or unnatural and unjust, can be represented by words? If infidelity misrepresents the church doctrine of future retribution, the teachings of its clergy are in one way on another mainly responsible for the error.

Forty years ago the pulpits were scarce which did not echo the horrors of hell. If they did not equal the terrible portraiture of Col. Ingersoll, it was because they had not the ability and the poetic imagination to paint the picture in his glowing style. But we are told that the infidel's "statement of the Christian doctrine of future retribution cannot be found on a single page of the Bible or the book of common prayer." "From which the inference is that with the doctrine as taught by the church infidelity dare not grapple, knowing that however terrible it is not ferocious, however mournful it is not ridiculous." It is not our purpose to advocate or defend infidelity. With its crude iconoclastic methods we have no sympathy. Its rough and often illogical attacks upon churches, clergymen and religion indiscriminately are neither just nor instructive—except as a phenomenon in human nature—and the blank materialism and dead negations that usually lead such attacks and follow in their wake, do not inspire the finer feelings or educate our better nature. But in as far as infidelity trims off excrescences, exposes error, paralyzes the power of superstition, and inspires confidence in nature, reason and natural morality, and helps to emancipate religious slaves, all who love liberty and light must sympathize with its aims and defend it.

Infidelity is a natural reaction from the slavery of superstition; and as extremes balance each other the character of the latter determines the nature of the former, and between these extremes we may look for the golden mean of truth and rational religion. Observed through the religious lenses of a church that boasts that "However individuals may have discarded opinions the church has made no change in her faith," the pictures of hell may not appear "ferocious" or "ridiculous," but as seen from the plane of reason based upon nature and moral sense it is both. How is it possible for any finite being in the blinding maze of this mortal life, drifting helplessly with the overpowering current of circumstances, subject to all the enervating bias and inherited weaknesses drawn from ancestral ages, battling with a thousand hidden foes in the secret citadels of a vitiated constitution, that like Paul feels the ever present enemy, "a constant warring in" his "members," so that when he "would do good, evil is present with" him; how is it possible, I say, for a finite being thus hedged in, to so offend Divine Justice as to demand

as the only equitable sequence innumerable ages of torture in "a land of mingled flame and darkness; a place of wailing and despair, of men gnashing their teeth in torment, of a quenchless fire and a worm that never dies?" Does such a harvest of woe correspond to the principle of justice indexed by the text. Preposterous!

If the text, "Whatsoever a man soweth that shall he also reap," is and ever has been the "Exact setting forth of the sinner's doom," as accepted by the church, and is the foundation for all theories and speculations about the future, what must have been the moral characteristics of the theologians who deduced therefrom such horrible pictures of woe as even the church of to-day presents? Some of the assumptions, which come with all the assurance of axiomatic truths from the learned argument of this Christian divine, are to a progressive thinker indices of his mental limitations and total disregard of well established facts. He seems to assume that Divine Revelation, by which he evidently means the Christian scriptures, is the highest authority upon all questions of the future life, and then the natural world and the moral sense of man are added as auxiliaries; and then he asserts unqualifiedly that "There are three and but three authorities which can teach us aught concerning the future life. They are Holy Scriptures, the natural world and the moral sense of man. In each of these God has written his revelation more or less clearly. All sorts of aids in the elucidation of these authorities of course come in, and chief of such aids rank the historic church. Her creeds and liturgies based upon divine revelation and adapted to human needs, tested by the revelations of society, and glorified in the lives of saints, are the most venerable interpreters of the Bible, the most reliable exponents of any moral convictions, and surely not the least important testimonies of what men have seen in the universe, about them.... These three, scripture, nature, conscience, are the ultimate arbiters."

"When they agree we have the most absolute certainty; when they are silent we are at utter loss; when they seem to disagree we can only stand in patience before the secret things of God, confessing with the Greek poet that 'it is impossible to know those divine things which God chooses to conceal.'"

Now, in this somewhat lengthy quotation from the first sermon of the series, I let the Rev. Cameron Mann speak for himself, so that no misconception can occur. The preposterous assumption that, "The Holy Scriptures, the natural world and the moral sense of man, are the only authorities which can teach us aught concerning the future life," is an unmistakable revelation of either a degree of ignorance amounting to stupidity, or a dogmatic denial of facts and experiences common to hundreds of thousands of intelligent, reliable witnesses now living, who testify of what they have seen and heard in our very midst, making a bulwark of evidence a thousand times stronger than all that supports these "Holy Scriptures" upon which the Reverend gentleman and his church so implicitly rely. Is it possible that he is ignorant of the facts which for the past forty years have been multiplying all around us, which have engaged thoughtful attention and studious investigation of thousands of the best minds of this age, and which have compelled acceptance and endorsement from the highest courts of knowledge, and have steadily driven all the learned opposition and skeptical criticism into the retreats of silence, if not of open acceptance, in the irresistible march of their quiet power. These facts and demonstrations, these quiet communions with our ascended friends, these unanswerable proofs and direct revelations from the land of souls, the thousands of voices that have responded to our prayers for knowledge, the echoes that answer our tender appeal when the cold white wand of death turns to marble the forms we cherish, the sweet and ever varying renderings of the future life as they came to us through the kaleidoscope of experience, clairvoyant observations, vocal interchange and secret companionship with the denizens of that land of light, have given the world an understanding of the future life, have revealed much concerning its laws and conditions and its relations to the present life, and done more to settle many of the vexed questions arising from the indefinite, ambiguous, or mystical expressions of "Holy Scriptures," and to raise moral standard by which to estimate God's dealings with man and direct religious education, than all the theological literature of the last eighteen hundred years. Yet we are blandly told, by an authority whose creeds and standards of faith have not moved forward a single step in the march of eighteen centuries, that "Holy Scripture, the natural world, and the moral sense of man," are the only "Authorities that can teach us aught concerning the future life."

What wonder that such "blind leaders of the blind," who shut their eyes to the light of day, ignore the instructive experiences and direct revelations which open the future life to our questionings and put us in direct correspondence with its mysteries and realities; and who turn from the rosy morning radiant with promise and heavy with divine purpose and living truth, to grope among the shadows and court the cabala in the dim twilight of buried ages, should drift upon the shoals and quicksands of mythological superstition and wrench reason from her throne to sustain a theory alike shocking to every rational sense of Divine Justice and

the instincts of natural affection? The wonder is that one so bounded and barred against the revelations of to-day, so impervious to the inspirations of progressive thought, so unconscious of the vital pulses of the spiritual life throbbing in the arteries of this living age, so deaf to the call of the angels and so blind to the visions of love and wisdom flashing from the open windows of Heaven, should be so broad and liberal in many branches of his thought as these sermons indicate.

"But the world moves," and all within and upon it must move with it. The irresistible current of rational thinking and heavenly inspiration carry the living, growing, active and spontaneous lives, not only in their upward might, but the dreaming mystics, the lethargic drones, intellectual fossils, religious slaves, antediluvian drift and moral corpses all fall into the psychic wave and stir in their graves when touched by the immortal wand and the breathing flame whose whispered prophecies light the valleys of time and warm into immortal eloquence the frozen lips of death. But we are told that: "Not on the flat lands of daily experience, but on the peaks of Divine revelation rests the light of immortality." By "Divine revelation" he evidently means the Christian Bible. He would have us look back down the long dark valley of the ages for the evidence translated through the mists of superstition, the gloom of ignorance and barbarism, out of the experiences of men's lives who were favored with the gifts of mediumship and communion with the denizens of the Spirit-world, as we do to-day, and take their testimony as authority from "The peaks of Divine Revelation," and utterly ignore the same class of facts and experiences occurring to-day in our very midst, supported by a thousand times more reliable evidence than can possibly be adduced in support of any kindred phenomena said to have happened eighteen hundred years ago. The bewildering influences of creed-worship and mythical idolatry is sharply illustrated in this Christian travesty upon common sense. How clearly it shows the paralyzing effect of ancient authority upon the reasoning soul. Here is a man of more than average ability, with superior opportunities, capable, as these sermons show, of logical, and in some respects truly liberal reasoning, so blinded by the authority of his creed, so prejudiced by the instincts of his religion and the fascinations of antiquity, that he can see no evidence of a future life, no light reflected upon the destiny of man, in the direct and frequent intercourse with the inhabitants of that world from which has come all the revelations upon which his religion depends! He takes a text from the inspired utterances of Paul, or what is assumed to have been inspired eighteen hundred years ago, and to its authority all his reasoning must bend, all his sermons conform, and quotes from the recorded experiences and post mortem life of the Nazarine as if there could be no question of the exact truthfulness of the record, or the infallible nature of the inspirations and revelations of all those ancient mediums, whose reported experiences, visions, and direct communion with spiritual beings were identical with those now occurring all over the world and witnessed by millions and may be tested and scientifically demonstrated in presence of every clergyman who will seek the evidence; and yet in the face of all these facts which have convinced thousands of the reality of the future life after all the Christian testimony and pulp arguments had failed, we are coolly told that "Holy scriptures, the natural world and the moral sense of man" are the "only authorities which can teach us aught concerning the future life!" It would be quite as rational and consistent with facts to say that the biography of Christopher Columbus, the natural world about us, and the moral sense of man are the only authorities that can teach us aught about the conditions, society and political history of Europe. The submarine cable, the great line of steamers constantly passing and repassing from continent to continent; the thousands of travelers who report their experiences among the inhabitants over the sea, the correspondence between thousands through the transatlantic mail, the cablegrams published in the daily press, and all the active commerce between the continents to-day, should be ignored and repudiated as having no "authority which can teach us aught concerning" life in Europe!

Those who would know anything of oriental life should turn to the "Peaks of divine revelation" and read the life of Columbus, and study anatomy and the natural world, and fall back upon the instincts of "moral sense" and deny that any messages come through the cable, or over the sea to-day, or that there is any means of knowing anything about the life of Europe since the days of Columbus. I hold that this is a legitimate parallel to the position assumed by Rev. Cameron Mann as to our sources of knowledge "concerning the future life." But this is not a fair specimen of his average reasoning. It is evident that upon this question of the life of the future and the unyielding authority of his creed when brought face to face with living facts he is put to a disadvantage. He either cannot, will not, or dare not hear the voices laden with hope and love that murmur from the unseen shore, or see the truths and accept the revelations they bring, and reason upon them as he does upon other matters. Yet how eloquently he pictures the need of the human heart in these impressive words:

"The orator when he paints his brightest picture of human possibilities sketches a peaceful household and cries, 'let us take our happiness here; let the husband love his wife and the mother her child, and the friend his friend; let our toil be to supply the needs and delights of these dear ones; let our recreation be the enjoyment of their companionship; let our worship be that of the family circle before the altar of home!' But to that family circle are long come the stern apparition and leas some one away; it may be he whose gallant manhood upreared that shrine of sweet affection; it may be the priestess who kindled its pure flame; it may be the lost golden-haired child that threw its little handful of incense on the altar. Where is the gladness of that circle now? Is left for the love which poured out its precious oil upon those now lying in the dust? Have all these affections grown so gigantic only to be smitten into nothingness by some petty accident, by a falling pebble or a little puff of noxious vapor? Is this knifing of heart to heart a mere delusion? Infidelity would make it so."

This appeal to the heart is natural and beautiful. It puts the cold negations of materialism in vivid contrast with the warm light and immortal promise which glow in the horizon of faith touched and tinted with the spiritual philosophy and kindled into a radiant rosy sky from the altar of mediumistic life. But how does it help that theology and the creed that has stood still, like the sun at the command of Joshua, for eighteen hundred years, and has no new light to offer a groping, doubting world? What better consolation does it offer to the stricken heart? A promise of immortality? But that promise rests on a foundation that needs reconstructing, for it does not satisfy the crushed and bleeding heart to quote the promises of dead centuries, which have no illustration or corroboration in the experience of to-day. They are far-fetched and covered with the haze of superstition, and came down the centuries in company with the mystery and magic of oriental priestcraft; at the mercy of a spiritual monopoly, which excites just suspicions and honest doubts; and if they cannot be corroborated by similar facts and kindred experiences under like conditions the proof is far from complete. But suppose the evidence were perfect as to the immortality of the soul, the conditions attending such a life are quite as important to know as the fact itself; for if an eternal future is to be filled with agony it offers no solace to the sobbing soul which kneels at the grave of buried love and pours out the sweet wine of the heart on the altar of despair. If a portion of the human race are to be lost and spend countless centuries in suffering which defies our imagination to conceive, it were infinitely more comforting to know that when "The stern apparition leads some one away," that they are led into the valley of rest to "sleep the sleep that knows no waking"; that "as the cloud is consumed and vanisheth away so he that goeth down to the grave shall not come up again," than that they live under the conditions offered by this theology. Hence to satisfy the instincts of our highest affections the infidel negation presents by far the most attractive and reasonable hope.

There is nothing that can meet the demands of the heart and compensate for all the trials and bereavements of life, and fill the solemn vacancy made by death equal to the blessed experiences and divine revelations that flow from modern Spiritualism. Direct communion and silent companionship with that "Last golden-haired child that threw its little handful of incense on the altar" and joined the "stern apparition," will do more for that broken family circle than all the sermons ever preached from Christian pulpits. It meets the demand of nature. It satisfies the sorrowing soul as nothing else can. It perpetuates the family circle by extending its sphere beyond the grave. It fills the atmosphere of life with incense from celestial altars, and the home made desolate by death with tender cadences that soothe and heal. It brings light into the "outer darkness" and fills the solemn air and brooding silence of the death-stricken home with the golden bloom of heaven, dripping like twilight dew on the bosom of night from the tropical gardens of celestial love where the breathings of immortal flowers whisper, with voices rose-scented and spice-perfumed, messages of immortality.

But what are the consolations offered to the family circle broken by death, by theology as interpreted by Rev. Cameron Mann? In the first place all is relegated to the uncertain authority of "Holy Scriptures," interpreted by nature and moral sense, with no direct light upon the dark theme. It is conceded that these scriptures do not clearly reveal the future life, or the final destiny of wicked men. If they did the early church fathers could have had no ground for differences, and the question could never have been raised among bible believers. But if the question is of great importance to the human race, which is conceded in this attempt to determine it, was Jesus Christ ignorant upon this subject? Or was it indifference that left it ambiguous? If he knew the ultimate destiny of the wicked, why did he not state it so clearly that no question could ever arise concerning it? Certainly if he knew that by a law of their own nature persistent sin past a specified line would fix the doom of every sinner, and eternal pain was to be the sure reward, from which even God could not redeem him, it is an impeachment of his divine character or even a good

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SUCH THINGS AS GHOSTS.

M. G. McCLELLAND.

[New York Independent.]

We sat in the office of a small weekly newspaper, my friend George Gresham and I. George is editor and proprietor of the local sheet, and I am a lawyer with more profession than practice. My office is just across the passage from my friend's and is a gloomy, dismal room, whereas his is sunny and looks out on the street; so a good deal of my unoccupied time is passed in the shabby old arm-chair between the editorial desk and the window. Sometimes I help with the work, if it presses; sometimes—as, now—I smoke and dream and watch him receive and answer telegrams and jot down items for his paper.

The smoke from my pipe floats above my friend's ruddy head. He is writing obituaries. I know it by the set of his coat and the expression of his back. Pensive regrets slip down his coat sleeve and run glibly off the end of his pen; encomiums collect in regiments in the front rank of his brain, and are marshaled to the tips by the absent tugging of the left hand at the soft blond mustache; sympathy and lamentation are gazed down by the grave blue eyes on to the paper which lies before him like a tombstone awaiting the inscription. He is a kind-hearted man, is Gresham, and what he writes is not all empty platitudes. He's sorry for the people, even when he does not know them—perhaps from a realization of the strangeness, the utter incomprehensibility of the change called death; the ceasing to be, and the mystery of the beyond.

My friend's pen caught in the fiber of the paper, and made a malignant splutter and blot in the middle of the "In Memoriam." He whispered two words softly to his red mustache, and reached over for the blotter. "George," I question; "do the dead ever rise?"

"I suppose so," he answers, sipping away at the ink industriously. "Something certainly becomes of vital force—spirit—soul—whatever you choose to call it. When the body returns to original elements and is redistributed; changes the relation of its parts—something becomes of the soul—it's resurrected—the process of development goes on. All the factions agree on that, I think, no matter how much they skirmish along the line."

"Hold on! I don't mean that. I want to know, whether you consider it possible for spirits of the dead to return here—to manifest themselves to us."

"Ghosts?—popularly so-called?"

"Yes, that's it. Do you believe that men have ever seen ghosts?"

Gresham threw back his head and laughed. He is not an imaginative man. "I believe that men have believed that they have seen ghosts," he said; "but whether they really have or not is an open question. Men have laid claim to illumination, divination, spiritual intercourse and the like, ever since imagination became sufficiently developed to formulate and inculcate theories. They may be true, they may not be true. Who shall say? What a man holds to be a truth is a truth to him until he outgrows it. Relatively, anything may be true."

"Relatively, then, a man may believe that he has seen a ghost?" I query. "Relatively to what?"

"To the strength of his imagination and the weakness of his digestive apparatus, I should say," George answers lightly. "The thing looks abnormal to me—out of order and contrary to law. If intercourse with the beyond had been always open it would seem that we have failed to utilize our opportunities for increase of knowledge. We believe a great many things, but what do we know? What have the spirits and ghosts taught us? Nothing. The *a priori* evidence, to my mind, is against the ghost and spirit theories, from the fact that they have taught us nothing. The sum of human knowledge of the beyond has never increased one jot or tittle by the advent or departure of any ghost that ever was seen—or supposed to be seen."

"The bonds of materialism prevent perfect intercourse, perhaps," I suggest. "Our senses are too gross to perceive that which they would teach were we fit to receive it. The fault may be ours."

Gresham regards me fixedly, with his pen poised over the inkstand.

"Knowing that," he retorts vigorously, "it argues great hopefulness in the ghosts to tackle us. If a thing cannot be received it's idle that it should be offered. Infinite wisdom. It seems to me, would suggest better adjustment. Mind, I'm not disputing spiritual manifestations or authentic ghosts; I simply say that no ghost or spirit has ever honored me with his or her acquaintance, and I can't admit that I have found life unsatisfying and incomplete in consequence."

Then he bent over his work again.

There is silence in the room. Up and down the stairway and through the corridors of the big building footsteps pass and re-pass. The sounds of the streets reach us from time to time—a spoken word, a call, the music of a soft Southern laugh. My cigar burns unevenly, in a way I do not like. My mind strays backward to the days of my boyhood, and memory, from her store closet, drag-out, shakes free of the dust of years, and presents to me a thing that happened long ago.

At fourteen I was an idle, careless school-boy, tough of conscience and digestion, strong in muscle and brawn, and free of abnormal development of nerve tissue. A healthy, vigorous animal, in short, unimaginative, unemotional, in any morbid way; a creature who ate, drank, slept and played with hearty abandon, and shirked undue knowledge, and had little hankering for mental development. A difficult subject for spiritual manifestations! Very possibly. Yet in those days I was once fully convinced that I had seen a ghost. I think so still. At least I have never been able satisfactorily to account for that which I did see.

It happened this way. At the school where some six years of my boyhood were spent, lived a gentleman named Winnington. He was professor of English, and his wife, for a couple of years was matron, and looked after our manners and morals (having boys of her own), as well as our bodies and clothing. She was a gentle, sweet-mannered woman, a lady in the highest sense, and the rough lads under her charge repaid her care with loyal devotion. It was a great blow to us all when ill-health and increasing family cares made it necessary for her to give up her position in the school.

They moved to a village half a mile from us, and Mr. Winnington walked to his classes daily. We liked him and respected him, which is as much as a man can expect from the lads he instructs, and far more than many a man can command. But our feeling for his wife amounted to a sentiment.

The autumn after their removal to the village was unusually sickly; much fever and of a bad sort. Poor people had a hard time of it, and the Winningtons were very poor—far poorer than any one imagined, for they kept their

necessities and struggles to themselves as became gentlefolks. In the very beginning of the epidemic three of the six children sickened, and later Mrs. Winnington was stricken down—a very bad case.

One evening just about dusk, I met Mr. Winnington on his way to school to tell us that his youngest child, a little girl, had died that day at noon, and that the doctor had advised that the little body should be taken to the church for the time that must intervene before burial—the house was so small and the mother still desperately ill. She did not know of her child's death, her husband said, and his voice quivered and broke.

I was not an observant lad, but the look on his haggard face appealed to me, made me vaguely shy and sorry and uncomfortable. I wanted to say something to him, but the words would not come. It was a relief when he told me that he had come to see if some of the boys would not be willing to sit up in the church that night and watch beside the little body. He could hire some one, but he shrank from having his baby cared for so, and his wife and the other children could not be left without him. This was something practical, something that came quite within my range as an expression of sympathy; so I promised with great readiness that I would attend to it all, and bade him set his mind at rest.

The idea that there might be difficulty in getting companions for my vigil never presented itself, and I was proportionately surprised when three or four boys, to whom I applied, declined in the most unequivocal terms to have anything to do with the matter. Their excuses were various and comprehensive, but, to me, eminently unsatisfactory. I thought them cowards, and told them so, and, after some high words, decided to risk no more refusals, but just to watch by myself.

The church stood back from a rough, red clay road, cut out here and there with ruts and washed out places. Around it was the churchyard, where

"The rude forefathers of the hamlet slept."

A narrow brick walk led from the gate to the doorway, terminating in a flat stone step; there was no porch. About three hundred yards away, down the clay road, stood the small frame house in which the Winningtons lived.

I pushed open the church door and entered. The interior of the building was obscure, lighted only by a smoky, untrimmed lamp placed on the reading desk. The corners and the space under the gallery looked dark and eerie. In the body of the church two windows had been opened, for the night was close. The place was deserted, save for the still white occupant of the little coffin inside the chancel rail. The pitifulness of it did not strike me then; boys are callous animals, and at the same time acutely intolerant of pain. I avoided looking at the little one, and turned my head as I passed the bier for the lamp which I wished to take up into the pulpit with me. The sight of death was unfamiliar, was appalling to me. The coffin was covered with a sheet, or white drapery of some sort, and the lid rested against the altar-rail. There was a perfume of flowers which distilled itself around. Some loving hand had placed roses on the little silent breast.

The pulpit was one of those old-fashioned, big box affairs, wherein the minister is isolated, and lifted high above his congregation. It was roomy and commodious, and in it I decided to spend the night. I trimmed and cleaned the lamp with my knife and pocket-handkerchief, and brought up piles of cushions from the pews to elevate the seat so that I might rest my elbows on the reading-desk. I had provided myself with a book, and I made my preparations with great placidity, whistling under my breath and in no wise inconvenienced by my unfamiliar surroundings.

Before opening my book I glanced around me. Below lay the length of the spectral building, shadowy, suggestive, given over to gloom and silence. The circle of light scarcely penetrated beyond the chancel, but within it lay the coffin with its drapery of white, and its faint perfume of roses. Not a breath stirred, and the night was dark; through the open windows I could see pale stars growing into brightness. To a poet they would have seemed the lamps of angel watchers shedding radiance on the pathway of a soul; to a school-boy they were—nothing but stars.

After one glance to see that all was well I opened my book and lost consciousness of my surroundings in the interest of the story.

An hour passed, perhaps more, when I was startled by a sharp, scratching sound down in the body of the church, followed by a light thud, as though something heavy, but elastic, had been thrown through the open window. The thought flashed through me that some of the boys, knowing of my solitude, were trying to frighten me, and my temper rose. Leaning over the edge of the pulpit, I peered down intently, but at first could discover nothing. Then I made out two phosphorescent spots close to the wall, under one of the benches, and while I wondered what it could be, the scratching, scrambling noise was repeated, and there was another soft thud. Then hideous stories of cats and rats, and evil beasts of all sorts, and of their attacking the dead, rushed back on my mind and turned me sick with disgust.

By the time I got down the pulpit steps there was two more thuds, and I knew that four night prowlers lurked under the benches, with Heaven only knew how many outside. The horror of it did not come to me until long afterward, at the time my interest in my book was so absorbing, that after that one shudder of disgust my most pronounced emotion was annoyance at the interruption. When I had driven out the cats I fastened both windows and locked the door, before returning to my book.

One hour—two—passed quietly; the interest of the story deepened, and led by the author's magic I followed eagerly through realms of romance and wild adventure. Suddenly, without the faintest provocation, my eyes wandered from the page and fastened on the door away at the end of the building. It did not surprise me that I could see it distinctly, although the light from the lamp was dim and unable to penetrate that distance; the breathless air seemed waiting—and then stirred with some vague presence. I waited also, not frightened or nervous, only curious and deeply interested. The door I had locked appeared to open, and the empty space was filled by a familiar figure. It was Mrs. Winnington, and my first emotion was surprise and pleasure that she should be better, my second, a shy, uncomfortable sort of sympathy. I shrank back into the shadow, and watched her as she glided up the aisle, noticing how pallid and wan her face looked as she advanced into the brighter circle of the lamp light. She wore a woolen shawl over her white night-dress, and her bare feet were thrust in slippers—or I thought so at the time because they made no noise. Her black hair hung in a heavy coil down her

back and her eyes had a far-off, unseeing look. I wondered why they had let her come there alone, at that hour of the night, and whether I should not run and tell some one, or, at least, let her know of my proximity. Then a strange reluctance came over me and I kept quite still, determined to do neither.

Softly she advanced, entered the chancel, and knelt beside the little coffin; her hands, frail and shadowy lifted the white drapery and she bent her head. There was no outburst of grief such as I expected, no sobbing, no demonstration of woe. The silence seemed to me unnatural, for at that age I knew naught of the dumbness of anguish; but influenced by some emotion beyond my own comprehension, I turned away my head, feeling that the mother would prefer to be unwatched.

When at last I glanced around again, I was fain to rub my eyes and pinch myself, to wonder whether or no I had been dreaming. Everything was precisely as it had been before I had seen the visitor enter; the door was closed; I could tell that by all absence of draught; the shadows had settled densely in the body of the church, the coffin with its white covering looked undisturbed, and the mourner had vanished.

No thought of ghosts or apparitions entered my prosaic mind, and after puzzling over the occurrence for a moment, I dismissed it and returned to my book. I had dozed perhaps an instant, and so been unconscious when Mrs. Winnington went away, for that it had been Mrs. Winnington in the flesh I was convinced. The thought that harm might come to her from the exposure alone troubled me, and but for reluctance to leave my charge I should have run over to their house to satisfy myself of her safety.

The rest of the night was uneventful, and when morning dawned one of the neighbors came in to relieve my watch. Before going home I sped across the road to inquire about Mrs. Winnington. The window of her chamber opened on the gallery and the curtain was drawn aside. I peeped in, not wishing to disturb any one. By the light of the night lamp I could see the form of Mrs. Winnington motionless on her bed, with her face to the wall, and her black hair trailing over the pillow. The covering was pushed aside, and I could see the soft folds of a woolen shawl around her shoulders. Mr. Winnington came out to me, and I inquired anxiously how his wife had passed the night. She had been desperately ill, he said, so ill that he and the doctor had watched her every breath the night through. Once, at the turn of the night, they had thought her dying, her pulse apparently had ceased to beat, and she had grown cold and almost rigid. They had wrapped warm garments around her and worked over her an hour before animation had been restored. She was sleeping now, and the doctor had given him hope.

"Had they never left her?" I questioned.

"Not for a single moment."

"Certainly not," he answered, and looked surprised.

In my amazement I came near blurring out my story; but the exhaustion of his face and voice held me back, and giving him a bewildered stare I shut my lips together and went away. Afterward, some reason, fear of ridicule perhaps, prevented me from alluding to the subject, and gradually the occurrence was snowed under by subsequent events.

Since I had reached manhood, however, recollection of it has once or twice returned, and I have indulged in much unprofitable speculation. As I said before, I have never been able to explain the matter to my satisfaction.

Norwood, Va.

A PSYCHICAL EXPERIENCE.

There is recorded in a letter supposed to be written by Arthur Hamilton to his biographer, one remarkable psychical experience which I can only touch on briefly. In the course of his long wandering he had hired a smack, and was cruising about near Dantzic, when an island was sighted which his boatmen told him had an uncanny reputation. It was untenanted save by "a figure which sat on the seaward cape and wept: and by two boys, dressed in antique dress whom to see was certain disaster and to speak with certain death." His curiosity was stirred, and he determined to explore this island. His men would do no more than row him to the shore, and he deferred his exploration till next day. The coast was marshy and malarious, and he spent the night on deck watching the will-o'-the-wisp as it flitted over swamp—not the wisest thing for a weakly man to do in a "foul pestilential place." Next day he set out to see what was to be seen and made for a clump of trees that crowned a mound that was evidently the highest part of the island. He found it surrounded by a wall of huge stones, and the mound itself seemed built of great hewn stones built carefully together. A rude flight of steps to the top, and there he found, on a smooth plateau, what was evidently a Druidical altar. He was greatly impressed with the discovery, and whether malarious light had unhinged his nerves, or whether it is true that round such places hang a spiritual atmosphere of which the pestilential vapors he had breathed were the material analogue, he began to muse. His musings show on the author's part much insight. "There are certain atmospheres which, as it were, infect one; the very air has caught some contagion of evil which cannot be got rid of. I have felt it on actual battle fields, as well as at other places that I have held to be the scenes of unrecorded, immemorial slaughters. The very stillness was appalling, an oppressive heaviness, as if the place were still brooding over the ancient horror it had seen. The sickening contagion of the sin of the place grew upon me every moment. I felt helpless, bewildered, sickened."

Then occurred something to him inexplicable. He was about to get away from this invisible horror when he "was—not exactly called, for there was no sound—but most unmistakably ordered to look round. The sensation produced mentally and emotionally was precisely like the receiving an imperative order that one has neither power nor inclination to resist. I turned and saw, standing together, close by the platform, two boys about twelve years of age (I should have said) in a loose antique dress of a bluish white color, reaching down to the knees, and girt about the waist, with leather buskins fastened by straps reaching up the leg; their heads were bare, and their hair, which was a dark brown, was loose and flowing. Accompanying this sight was an indescribable sense of an overwhelming intense vastness—space—immensity—rushing over one with a terrible power; and at the same time the feeling of numbers, as if I was in the presence of a multitude of people."

What was it? The reminiscence of the sailor's stories intensified by the fever which developed itself next day? This would be the orthodox scientific explanation. "But," says the writer, "I cannot help feeling as if, catching, in my weakened state, the hideous

leprosy of the place, I had received into my mind, then less able than usual to resist, the stamp and impress of some other mind forced to linger near that spot, and unable to avoid brooding over some haunting, remorseful thought or image of a deed, ever dimly recalling how he stood in grim silence watching the tears and prayers of the two soft-faced, smooth-limbed Roman boys, kidnapped from some sunny Italian villa, and carried to that gloomy place; held them pitilessly on the altar among the other fork-bearded Druids, with their white robes and glaring eyes—trembling touch of the young fingers and the piteous entreaties, as they looked tearfully from side to side in the damp, sunless Grotto, among the glooms of that sunless isle." I have no difficulty in my own choice. Arthur Hamilton's eyes were opened, and he saw what to most men is denied. To many a medium will recur occasions on which he has been strangely influenced by localities and their associations, and he will understand this recital.—*Light, London.*

For the Religio-Philosophical Journal.

"L. H. F." and His Open Letter.

J. J. MORSE.

In the JOURNAL of April 14th, there appears "An Open Letter of Inquiry Addressed to Messrs. Coleman and Morse, and to Theosophists,"—said letter being signed "L. H. F.," and containing five distinct queries in regard to Spiritualism and Theosophy. The editor assures us the queries are presented in good faith, and commendably advises brevity and calmness in reply. The questions propounded are as follows:

1. What do you know practically of Spiritualism?
2. What do you know practically of Theosophy?
3. What do you know of good in either?
4. What do you know of evil in either?
5. What do you know of good or evil common to both?

How to satisfactorily reply to my catechist, in the narrow compass of a brief newspaper article, is somewhat of a puzzle! The reply *seriatim* will be best. Let me take the first query: "What do you know practically of Spiritualism?" I know that communication with the Spirit-world is a fact. This knowledge has come to me by (a) personal experience as a medium; (c) by facts obtained through the mediumship of others. I know that the "Spirit-world" is the condition in which exist the intelligences I knew as human beings on earth, because of the identity and personality they have demonstrated to my senses and my understanding. I know sounds, signals, movements of bodies, levitation of persons, voices and apparitions, the objective results produced by aforesaid intelligences living in the Spirit-world, have been by them produced, for I have witnessed them under conditions precluding any other explanation. I know that clairvoyance, healing, oratory, poetry, music, song, trance, personation, prophecy, have been, and are continually, presented in those known as mediums, alike from observation and from a considerable share of personal experience, and that the above matters have resulted from the direction, excitation and control of the intelligences previously referred to. I know that the net practical results, the phenomenal Spiritualism, are that through the sensuous and subjective phenomena I have learned that immortality is true; that communion between this world and the next is a fact; that I and others possess psychic functions relating to the spirit side of life, and by the aid of above noted functions, and the finer laws of nature, spirits can and do produce various objective phenomena to prove their existence and demonstrate their presence.

Second query: "What do you know practically of Theosophy?" Of practical "Theosophy," I, in common with most outsiders, know but little. What I understand concerning it is something like the following: Practically it is an assertion that the phenomena claimed by Spiritualists are not produced by the spirits of departed humans, but are the results produced by semi-animate and semi-conscious "shells," or when that is not the case, they are produced by the projection of our own "astral" powers. That there is no such thing as communion with departed spirits, as Spiritualists understand the term, for the soul is unconscious of any past life, while in the next one; that, even after departing this life, the soul has not necessarily done with this world, but is again reembodying in flesh here on earth. Practically "Theosophy" is, to me, the antithesis of "Spiritualism," since one, the first, asserts that the phenomena claimed as the work of departed spirits by the second, is either produced by "shells" from the astral world, or by the exercise of astral powers unfolded in human adepts,—unless when as is asserted by another branch of "Occultists" they are produced by a series of sub-human spirits and alleged "elementaries." I know of no practical "Theosophy," i.e., phenomena, that in any sense differs in character from the facts of phenomenal Spiritualism.

Third query: "What do you know of good in either?" The good in Spiritualism may be briefly stated, though all too inadequately, as including: A practical answer in the affirmative to the questioning unbelief of the day concerning a future life; the suggestion it conveys of a rational and a progressive life hereafter; the duty it inculcates of living rightly and truly here if we desire to advance on earth, or be happy beyond it; the vindication it affords to religious records, so far as the facts narrated therein of spiritual power, presence and intervention are concerned; the proofs it presents of other world existence, life and order; the enlargement of our views and knowledge concerning man's life, nature and powers it produces, are certainly matters that may be truly credited to its account.

Concerning "Theosophy" it may be conceded that a revival of interest in Hindoo religious literature, thereby adding to the common stock of our intellectual treasures, is no small thing; that the enforcement of the ever pleasing hope of a universal brotherhood, is another element of good; while the cultivation of our spiritual powers and a recognition that, at its best, this life is not to be our all, may be reasonably asserted to be further good; also the attempt (leaving its failure or success aside) to evolve a comprehensive and cohesive philosophic system of life, that "Theosophy" is making, may be accepted as something to be commended.

The fourth query, "What do you know of evil in either?" involves so much of deepest import, that one feels almost like saying nothing, lest by saying but little one be accused of injustice by Spiritualists and "Theosophists" alike. Each has its pretenders and vampires. Each, no doubt, suffers much at the tongues and pens of the foolish, fanatical and overzealous medium worship. Spiritolatry and fraudulent phe-

nomena are undoubtedly grave evils to Spiritualism.

The fantastic ideas of man's nature after death, the doctrine of recurrent earth lives, and the general mysticism and assumption of authority and superiority on the part of the leaders of "Theosophy," are, undoubtedly, grave evils in that connection; while the fact, for such it is, that, outside of re-touched Hindoo theology, "Theosophy" teaches no fact, or presents no phenomena that are, in any way, different to such matters as pertaining to modern Spiritualism, is the greatest evil, since it leads one to think that the new "cult," starting out in 1875, has liberally aided itself by the facts and teachings of Spiritualism, which date from 1848.

The fifth query needs no attention as it is virtually replied to in what has gone before. I trust, that with fairness, without heat, and apart from personalities, I have endeavored to reply to "L. H. F."—who is quite unknown to me—in the judicial spirit the editor of the JOURNAL advised. But, surely, "L. H. F." could have obtained answers to all his queries by a perusal of the literature and periodicals of the two phases of thought he appeals to. I trust he will, however, accept this response to his open letter in the spirit of fraternal frankness with which it is presented, and feel that the writer has endeavored to do justice to him, and the interests he has discussed herein.

San Francisco, Cal.

For the Religio-Philosophical Journal.

J. G. Jackson's Reply to Payton Spence.

Not so fast, Bro. Payton Spence! I do not for a moment admit either the truth or pertinence of your remarks in JOURNAL of April 21st. You say: "All sensations are states of consciousness." That is where the fog was let in to obscure your argument. The consciousness of facts and phenomena is generally a product of sensation. You put the cart before the horse. Just allow us one question; then make a frank fair answer, and your metaphysics will be "dead as a door nail." You speak of the "red color at the upper end of a stick" being only a "sensation in the mind." Suppose while turning away to salute a friend, some smart, mischievous boy changes the stick blue end up; what will you see on turning back again? Why, the turned up blue end of course. You can make no other answer. Did the boy go into your brain, or wherever you keep that queer thing called consciousness and turn it down-end-up for you? You know he did not. He turned the stick—the substantive—and your consciousness is subject to the sensation. "Sensation is not a state of consciousness."

You may roll out your metaphysical jargon from now "till the crack of doom" (if there come such a time) darkening counsel by words without knowledge; but don't give a humble physicist like myself the credit of being foolish enough to be misled by it. Prof. G. may answer for himself.

It was necessary that we, during our existence upon earth, should be endowed with organs of sight that are able to give us consciousness of the presence of the organized forms, amongst which and by which we live. We need a consciousness of their distances, sizes and relative positions, also, of their beautiful coloring. The eye is most admirably organized to yield us all this in a manner that seems the most simple, the most beautiful and the most effective possible.

The law of light to travel in straight lines, crossing in a hole or in a lens, necessitates inverted images. The law of perception at right angles to sensitive surface is the simplest method whereby upright vision could be assured, and is in accord with nature's methods in other respects. If a steel ball be fired obliquely at and reflected from a steel armored-plate, it will knock the wearer of the armor, not in the direction the ball was shot, but at right angles to the surface at the point it struck. By other illustrations of the same order it may be fairly shown, that when Brewster discovered that the perception of the retina was perpendicular to its surface, he did but make one more step in the path of nature's leadings, one small advance towards that inner temple where mind and matter unite in their grand and everlasting union.

Sir David Brewster was a man deeply skilled, as was Sir Isaac Newton, in experimental deductive science; in love with its simplicity and consistency; no vain empirical theorist building upon false and slippery metaphysical logic chopping.

I will guarantee that Brother Spence never read and understood his assured deductions. Allow me to beg he may be led to do so before he again sneers at him or wastes time in searching for an explanation based on the absurd theory of the unreality of material substantive existences—that base of common sense.

J. G. J.

P. S. If the readers of the JOURNAL prefer false and sensational science or that which is metaphysical and worse, to experimental and demonstrated knowledge, let them have it—I am tired of fighting nonsense.

Tangible Apparition.

The following is translated from the *Reformador* of Rio de Janeiro, Brazil:

Mr. Maniel Francis Lagoa, a resident of Ubatuba and captain of the sloop *Espadarte* relates the following incident as happening in his own house:

On his arrival at Ubatuba from one of his voyages, he found his family in great affliction, the peace of the household was disturbed, and the usual tranquility wanting. Inquiring into the reason of this condition of affairs, he learned that his sister-in-law, a widow, was the victim of frequent apparitions of her deceased husband, and being unwilling to continue living in her own house, she had moved to that of Mr. Lagoa, but the same phenomena non pursued her, and hence the unrest and agitation he found in his family.

Giving no credit to what was reported to him, but interested in the domestic peace, Mr. Lagoa told them that no one who leaves this world ever returns, and furthermore, that he was ready to receive a visit from his deceased relative if he should so desire.

With such like observations he entertained his family until a late hour and then retired to his room. After getting into bed he continued smoking a cigar he had lighted and left burning, and while thus lying he was approached by some one who placed his cold hand upon his (Lagoa's) person.

Surprised and somewhat frightened, he was compelled to acknowledge the presence of his brother-in-law who told him not to be alarmed, and that he should tell his wife that she must order a mass to be said to Our Lady, the mother of men, and that she must complete the prayers she promised to say to the same madonna, without which his soul could have no rest. He said he had already appeared to his wife and others of the family, but that as she had already retired for the night, he did not wish her to be disturbed.

Mr. Logoa thinking that, after all, he might be the victim of a disordered brain, followed with curiosity the movements of his relative and observed that on his sides where flesh ought to be, there was a mass of writhing and twisting worms. He then thought he was sure enough in the presence of a dead man, and the effect upon him was so terrible that it cost him a long sickness.

Think it not strange that a spirit should request a mass and prayers, and the fulfillment of promises by others for the alleviation of his sufferings. The fact of being disincarnated does not at once give spirits a knowledge of the spirit world. He carries along with him the convictions and habits he possessed when clothed in his mortal frame. Let it be well understood that the lack of the things which he formerly believed to be necessary for his salvation continues to produce in him a certain unhappy effect, but which, when analyzed, is found to be only a moral suffering. The unprogressed condition of the unhappy spirit above mentioned was apparent at the moment of his appearance. He was still closely allied to matter, and keeping ever in remembrance that the human body lying in the ground must be the food of worms, he imagined himself in that condition, and, therefore, manifested himself in the same guise to the eyes of the friend who was yet in the flesh.

Spiritualism in the Clubs.

To the Editor of the Religio-Philosophical Journal.

The Twilight Club of New York City, is composed of lawyers, doctors, literati, et al., and has an "Owl Talk" and dinner bimonthly, at Morello's Hotel, No. 6 W. 29th street, Thursday evening, April 12th, the appointed subject for discussion was Spiritualism. The speakers were Joel Benton, Chairman, Geo. H. Jones, R. H. H. Dawson (Assistant District Attorney of New York City), L. S. Metcalf (editor of the *Forum*), Dr. E. S. Holbrook (the Hygiene Hotel), Capt. John Codman (the humorist), Edwin Mosenthal, Bronson Murray (the capitalist), Dr. Norman Kingsley, and J. F. Snipes. Fifty-nine persons indulged in the interesting stomachic and head exercises, among others, Dr. Charles F. Shepard, J. C. Cady, Col. C. E. Norton, D. A. H. Drummond, George H. Jones, Charles H. Hodges, and Charles F. Winger, secretary and leading spirit, 119 Pearl street.

As usual, the most of the speakers and hearers were not among those favored with evidence of the truth of the facts of Spiritualism, but the subject excited much interest. The chairman remarked the theme had given occasion for light treatment, but there was no law written or unwritten in the club to prevent any body expressing himself *pro* or *con*, and he preferred it be handled seriously. He referred to the oft-told history of the origin of the modern manifestations in 1848. We are forty years away from that time, yet the interest continues.

Mr. Jones, in the few minutes allotted each speaker, said in effect and in part: "I suppose I am selected to-night to open this question from the fact that it is known that I am a confirmed Spiritualist, but I am not one who is willing to accept every thing claiming invisible or spiritual origin. In my investigation of the phenomena for over thirty-six years, I have never permitted myself to accept as spiritual any manifestation so human in its character that its connection could be traced in any manner to some one in the form." In 1852 he began his first serious inquiry in the presence of one of the Fox girls, through the raps and the alphabet, when were spelled names and messages that discounted his former ridicule. Some of his best evidence he received through the trance-mediumship of an uneducated Irish girl, about twelve years of age. For six or eight years, also, he attended the family circles in the home of Judge Edmonds, four evenings a week. He met with all kinds of phenomena, and in those days there was no such occasion for cry of fraud as now. There are thousands and millions of people who deny our plain facts, yet believe when Jonah fell overboard he was swallowed by a whale and kept alive three days, while the whale's gullet is only four inches wide, and surrounded with guards and protection. He had no faith in dark dolings; they were no evidence to him; but in sitting with an ignorant girl, if he gets information foreign to his knowledge and certainly beyond her knowledge or capacity, and of a peculiar and personal nature, he must accept it as inspired by some outside intelligence. He narrated some remarkable testimony through Mrs. Dr. Brittingham, involving information not in his mind, but afterward confirmed, and impossible of procurement by the medium except through spiritual agency.

Mr. Dawson very earnestly endorsed his friend Mr. Luther R. Marsh, but not his late infatuation. Conscientious convictions were sacred, and he had yet to learn why one man's convictions are more sacred than another's. Just after the war he was induced to visit a medium, at the solicitation of a friend who had been a prosperous merchant in St. Louis, and worth over \$300,000, now in business in Wall Street, as "crazy" on Spiritualism as ever. The medium was a stranger to him; yet told him many strange things, and the name of his mother was written in blood-red letters on his arm, etc., yet he believed it was all mind-reading, as he was told nothing he did not know. (Q: How would he recognize what he did not know?) He was satisfied there is such a thing as clairvoyance. He read a letter from Mr. Marsh, never published, in part as follows:

"I have been discussed, and have discussed, *ad nauseum*, for the last few weeks. Let others now ventilate the great theme, the most important which can engage the attention of man. It is the absolute, irrefragable truth, and will prevail. I am surprised to see how smart the bulk of the people are; for, without ever having looked into the subject, they, at a glance, know so much more than I do, who have studied it for some years, and they can see just where the fraud comes in, which I have not been able to discover. I have enjoyed some of your delightful dinners and conversations, but feel that the labor of convincing those who will attend, among whom are necessarily many who are bound up in the material, and inaccessible to spiritual considerations, would be too much for me. It is useless to force this faith and knowledge."

Dr. Holbrook dilated on the power of "unconscious cerebration." The only evidence we have of another life comes from some form of spiritual communication. His mother had a brother-in-law who on the day of his death walked into the house and was offered a chair by his mother, but when she looked again he was gone. The next day they found his body in the woods, and learned that at the same hour of his appearance he had been killed by a falling tree.

Mr. Snipes, being urged, related some of his recent and convincing evidences of spirit sight and insight. Mr. Bronson Murray also supported the spiritual, but the rest of the speakers and commentators acknowledged un-

acquaintance, except from report, or limited knowledge from slight experience, some being humorous, some materialistic, some very doubting, but all very civil. The Club has existed for five years, and numbers five hundred members.

J. F. SNIPES.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

POETRY AND SONG. By James G. Clark. Boston: D. Lothrop & Co. Pp. 159.

These rhymes were developed by the author at intervals, and thrown off at random, during thirty-five years of a busy public life, involving almost constant travel. A number of them are already familiar to the public, having appeared in the JOURNAL, but they lose none of their intrinsic merit by being embodied in book form. Taken altogether the work is an excellent one. The following illustrates the spirit which actuates the author:

THE WOMAN AND THE ANGEL.

She sat on the side of the mountain,
The cataract thundered below;
Above her the roofs of the ages
Were lifting their tattered snow;
The landscape was swimming in glory,
The sky and the earth were in love,
And the great peaks seemed hanging like anchors
Cast out from the planets above.

'Twas the land where the pale lips of winter
To the ripe lips of August are pressed;
Where the dead, frozen heart of the rain-drop
Revives on the lily's white breast;
The cool tide of summer poured round us,
The bird in the aspen sang sweet,
And the cedar-ribbed shaft of the miner
Yawned darkly and deep at our feet.

She had turned from the vision of splendor,
Which Nature before us had spread;
To a form that went down and ascended
By the windlass that wound overhead;
Then her face, for a moment averted,
Was raised to the blue of the skies,
And I saw the white soul of the woman
Shine out through the blue of her eyes.

Unmoved by the voices without her,
She hearkened to voices within;
And I knew that the angel had spoken
To save her from anguish and sin.
Two spirits contended above her—
One fierce and malignant, one mild;
One strove for a treacherous lover,
One pleaded for a passion-swayed child.

Then she stooped, as our voices grew louder
In converse, to music and mirth;
And traced, with her delicate finger,
Strange lines in the dust of the earth;
She knew not their language or import:
A spirit directed her hand,
And Heaven alone might interpret
Those characters written in sand.

She ceased, for the conflict was over,
The glory had gone from her face;
And a look half despairing, half loving,
Came forth, and was thrown in its place;
And a storm, broken loose from the mountain,
Swept over the vale in its flight;
And the sweet bird that sang in the aspen
Fluttered downward in dumbness and fright.

She descended that night to the valley,
Oppressed with confusion and pain;
The tempter had conquered the tempted,
The angel had pleaded in vain;
And the will of her captor surged 'round her
Like the tide that encircles the bark,
Which, rudderless, crewless, and helpless,
Drifts out in the desolate dark.

But the angel will follow her footsteps
O'er mountains, in cities and ships;
She will hear its low call in the midnight,
And awake to the touch of its lips;
And her soul from the spell shall be lifted,
For the woman illumines it still;
And the spirit that conquered the tempter
Shall strengthen the links of her will.

Early May Magazines Received.

The Atlantic Monthly. (Boston.) The Aspern Papers reaches a dramatic climax in part third; the story of Yon Sante, a child of Japan, is continued with undiminished vigor, and the many admirers of Charles Egbert Cadden will be delighted with the progress of her serial novel; Cleopatra in the Senate, is an article at once luminous and instructive; The Emperor William is the title of a timely article; Frank Gaylord Cook's article on Reform in the Celebration of Marriage forms a logical supplement to his investigations with regard to the historical aspect of marriage; The usual Book Reviews and Contributors' Club contain an excellent number.

The Woman's World. (New York and London.) The portrait of the Queen of Roumania graces the May number of The Woman's World as a frontispiece and a paper devoted to the life and literary work of the poet-Queen is contributed; The Drama in Relation to Art, is a carefully written paper which is followed by the second in the series on The Children of a Great City; Lady Jersey contributes a story in two chapters, which is followed by a paper on the Pictures of Sappho, and that very important department The Fashions, is particularly suggestive.

The Kindergarten. (Chicago.) Number one volume one, of this month is issued and the publishers state, as the title indicates, that it will aim to be the exponent of the most advanced thought in Kindergarten work. The yearly subscription is \$2.00, single copies, 20 cents.

The Popular Science Monthly. (New York.) The May number of this sterling monthly opens its thirty-third volume. It contains Hon. David A. Wells's closing paper on The Economic Disturbances since 1873; also the first three articles which recently appeared in the leading church journal of England, discussing Darwinism and Christian Faith from the orthodox side; the same subject is treated from a different standpoint by Prof. Joseph Le Conte; there is a bright article by Dr. Felix L. Oswald on The Moral Influence of Climate; Mr. Appleton Morgan gives answer to the question, Is Combination Crime? and A Great Confession is an article by the Duke of Argyll.

April Magazines Received Late.

The American Magazine. (New York.) The April number of this monthly is rich in seasonal topics. The peculiar Easter ceremonies which the Moravians celebrate is described; a new serial story is begun; an illustrated article begins the task of doing justice to the Emperor Maximilian of Mexico. Some of the portraits of famous painters in old Philadelphia are given, also short and interesting articles, poems and notes.

Truth. (Chicago.) This monthly is devoted to Christian science and edited by Mary H. Plunkett, the well known practitioner.

Dress. (New York City.) Suggestive and timely articles upon health, beauty and physical culture fill the pages of the April number of Dress.

Science of Photography. (Philadelphia.) Volume one, Number one, of this monthly is at hand. It will be devoted exclusively to photography in all its varied branches. Many prominent writers on this subject have been secured to furnish articles for its columns and the publishers, James W. Queen & Co., promise to spare no expense to make it one of the leading journals in the country. Subscription price, \$1 a year.

Also:
Journal of the American Akademie, Orange, N. J.
The Pansy, Boston.
The Shorthand writer, Chicago.

New Books Received.

The Anointed Seraph. By G. H. Pollock. Volume 1. Washington, D. C., John F. Sheely.

The Gambler. A story of Chicago Life. By Franc B. Wilkie (Polluto). Chicago: T. S. Denison. Price, \$1.25.

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Hymn of Praise. The 100th Psalm, grand chorus. By E. Gebhardt. New York: J. Fischer & Bro. Price, 40 cents.

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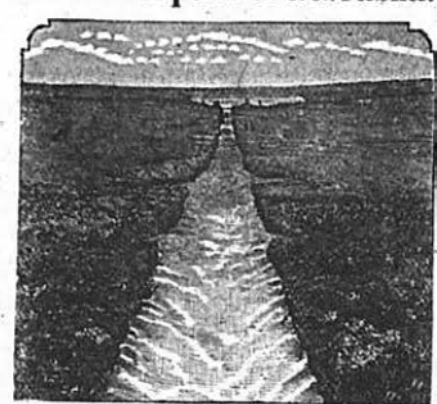
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CHICAGO, ILL., Saturday, May 5, 1888.

The Permanent and the Transient in Protestantism.

Protestantism as a theological belief is not much better than Romanism, but Protestantism as a revolt against priestcraft, as a protest against authority, as an assertion of the right of private judgment, in short as a rational movement, must be regarded as the most important factor in modern progress. Its effects have been wide-spread and far-reaching, and these must extend and multiply through the coming ages.

Free thought and democratic government are the logical conclusion and the legitimate outcome of Protestantism. In so far as they existed before the Reformation and in pre-Christian periods they were the result of the same great principles which were announced and emphasized by Luther and his co-workers. Such private judgment and right of self-government as had been exercised in Pagan Greece and Rome, were forbidden by the Roman Catholic hierarchy, and they could never have been regained without a powerful and successful protest against this established authority.

The conquests of Protestantism in Europe, as Macaulay states, did not extend beyond the territory embracing the countries which were converted during the period of the Reformation, and portions of this territory, notably the French districts ceded to the Protestants, were subsequently lost, and the population added to the adherents of the church of Rome. The people of Latin Europe and the Levant, were too ignorant and too deeply imbued with superstition which had formed their mental habits, to be susceptible to so great and radical a change as the Reformation implied. Their superstition although bearing the Christian name dated back beyond the Catholic church, beyond the time of the Nazarene. It was largely the corrupt paganism of ancient Rome, modified and incorporated into the creed and ceremonial of the ecclesiastical system, which millions were then and even now are stupid enough to believe was founded by the Judean reformer.

Peoples who had been servile idolaters for thousands of years could not respond to the great intellectual and moral movement. The people of Northern and Western Europe, Northern Germany, England, Wales, Scotland, North Ireland, Holland and the Scandinavian countries and the best part of the people of Switzerland and France, became Protestants, or as the French Protestants called themselves, Huguenots. Into the majority of the people of these countries the old corrupt pagan civilization of Rome had not entered, and their minds were less warped and their disposition less servile than those of the Latin and Levantine populations. They were more intelligent and self-reliant, more accustomed to think, to use their reasoning faculties and they had a more sturdy morality.

The countries that remained Catholic were in comparison mentally and morally dwarfed, and whatever progress they have made has been in proportion to the diffusion of liberal ideas among them and the decay of faith, as in Italy. Some of the Catholic countries are in such a state of mental and moral debasement, and everything, in the absence of intellectual activity, has become so fixed, hardened and unmodifiable that nothing but revolution perhaps can break up the established order and make advancement possible. A few years ago a writer in the *Contemporary Review* said: "The weight of an unsolved question lies on those European States which three centuries ago shut them-

selves up against spiritual emancipation. They have to break off in their turn with theocracy to disengage themselves from the trammels of a dead tradition. The nineteenth century will complete the work of the sixteenth, and the nations which are found unable to accomplish that revolution will fall in the rear of civilization."

It is from the Protestant countries of Europe that our best class of immigrants have come and will come in the future; but hordes have come hither from the Catholic countries, ignorant, brutal and steeped in superstition. This class of immigration only make possible here the ecclesiastical hierarchy, which was imported from abroad and now flourishes and has great influence in our cities and manufacturing towns. It is a survival kept up by continual immigration from the countries where it has for centuries had undisputed control. Its subjects are brought over here faster than they can be modernized, and indeed it cannot be disputed that their numbers have been so great that they have vastly increased the percentage of illiteracy, lowered the average character of the laboring classes and added to the difficulties of political and social reform.

This country was new soil. It had no traditions of civil or ecclesiastical despotism, nor had it been crushed like Italy under the load of inveterate and hoary institutions, out of gear with the spirit of the modern world. No part of its vast area become annexed even to the civilized domain until the last years of the fifteenth century. Fortunately its early settlement was under the influence of the principles and the spirit of Protestantism, which have also dominated the government and the social life of the people. But for these circumstances the condition and outlook here to-day would probably be but little if any better, than in those Catholic countries from which come annually hordes of ignorant and priest-ridden immigrants.

It behoves Americans then to sustain Protestant principles and the Protestant spirit, which alone can save this Republic from that despotism which under the influence of Romanism, steals like a mist over a nation. The absurdities of Protestantism as a sect or a number of sects are obvious enough, but the absurdities do not lessen the value of the principle asserted by, and implied in the attitude of these sects. Protestantism as an attempt to be rational while teaching absurd superstitions, to repudiate the infallibility of the pope while holding to the infallibility of a book, to disown the authority of the church while demanding submission to the authority of written creeds, to reject miracles of the early church while insisting upon the importance of believing in miracles older and quite as improbable as, of course, an inconsistency and an anachronism as little worthy of support as that crystallization of dogmas and ceremonies against which Protestantism originally revolted. And all the Protestant sects that teach the right of private judgment and the right of protest against religious authority, and at the same time make salvation depend upon acceptance of what they offer, and damnation the inevitable consequence of disbelief or doubt, contain within themselves the elements of decay, and are but so many transitional forms in the continuous development from Rome to reason.

What liberal minds of every class have to do is to stand by the Protestant principle, the right of private judgment in regard to religious belief with all that is thereby implied. The assertion of this right will, sooner or later, destroy the authority of all hierarchies, and make men as fearless to question doctrine and speculations of a theological character, as they are to question those in any other province of thought.

This Doctor Business.

The sickening spectacle of wrangling over the diagnosis and treatment of some person in a prominent position by eminent physicians and surgeons in attendance while the patient is either made to suffer unnecessary torture at their hands or left to die under their malpractice, is becoming a matter not only of serious import, but of altogether too frequent occurrence.

There is evidently a sorry lack of intelligence and common sense manifested in the management of these cases, which like Gen. Garfield's or that of the Crown Prince of Germany excite general interest throughout the world, or a morbid jealousy with regard to professional reputation which blinds those concerned to the interests of the patient.

Most people to-day believe, and have good reason for so doing, that had President Garfield been treated by some country doctor possessing good common sense, who would not have made a nucleus for a pus sac by probing in a different direction from that taken by the ball, as those in attendance did, and through which blood poisoning followed and caused his death, that he would have recovered from the effects of the pistol shot wound.

In the case of the Crown Prince, now Emperor of Germany, the disagreement and jealousy existing between the great English specialist, Sir Morell McKenzie and Prof. Bergmann and other German physicians brought the patient very near to death. After the operation of tracheotomy the illy-constructed German tube inserted well-nigh brought him to his end by causing constant bleeding from the wound, thereby rendering imminent either suffocation or blood-poisoning. Sir Morell removed this and inserted one more appropriate which gave relief; Dr. Bergmann removed this

and again inserted the tube first used with renewed bleeding and prostration as a result; and then asserted the hemorrhage was from the lungs. At this point Dr. Kussmaul, from Strasburg, was summoned who derided the theory of lung disease and declared that Dr. Bergmann had been wrong throughout and that Dr. McKenzie's advice ought to have been adopted from the first. Sir Morell, convinced that his view was correct, refused to attend a consultation, deeming it "a melancholy farce." Meanwhile the royal patient and the royal exchequer are made to suffer.

The lives of patients are of little importance when individual professional reputation, and a patient of high social standing with a fat purse are the considerations. No other doctor must interfere to save the patient. He must die as they determine rather than allow himself to be cured by a competitor. And it is a lamentable fact that a majority of people rather than offend the family physician or the doctor in charge, and from fear of what Mrs. Grundy may have to say about it, will suffer themselves and their families to be sacrificed to the selfishness of this pretentious empiricism rather than assert their individuality and rights by selecting such medical adviser as their own judgment and reason dictate. While the dictum of the doctor of medicine or of divinity is taken without question and people surrender the right to think and act for themselves, such spectacles as have been exhibited in the cases of President Garfield and the Crown Prince of Germany will continue to be presented.

That the medical profession is full of bunglers whose mistakes and mal-practices are of hourly occurrence is notorious. Yet some of these men, under the pretence of protecting the dear public ask for statutory enactments to strengthen their grip upon the public and private purse and to throttle liberty of choice as to whom the sick shall employ. The medical profession contains within its ranks a large body of intelligent, conscientious, skillful members; but it is not from them that the cry for legislation comes. The demand for monopoly is voiced by practitioners who have a precarious standing in the profession and who cannot compete with the skill of their brothers within the guild or with the undiplomatized healer. All honor to the conscientious and competent medical practitioner who is willing to pit himself against the world with no undue advantage, depending solely on his own skill and judgment; who would rather see a cure performed or a life prolonged by another than to bury the patient or torture him with doubtful and hazardous experiments.

In this connection a statement made in a lecture last week in Baltimore by Dr. De Wolf of this city is in point. He was advocating the limitation by law of the number and character of medical colleges. He quoted statistics of Illinois, showing the number of physicians in this State in 1880 to have been 5,973; total number of new men to Feb. 10, 1886, 2,063; making a total of 8,042; total number in practice, 6,065; died, 344; left the State, 1,061; abandoned practice, 572; that is to say, over 7 per cent. failed as physicians and sought other modes of obtaining a livelihood. "There are from 1,500 to 2,000 too many physicians in Illinois," he said, "who are not necessary and who are not making a good living." What is true of Illinois holds good in every section of the country, and these half-fed, human leeches are moving upon legislatures to help them, much to the disgust of successful practitioners.

Dr. Cones in Chicago.

Interest in psychical research received fresh impetus last week from the presence of Dr. Elliott Cones of Washington, who came to Chicago by invitation of the Western Society for Psychical Research to deliver a lecture upon matters germane to its purposes. The respect now accorded to psychic research and researchers was well illustrated by the opening of the Methodist Church for Dr. Cones' lecture and the large attendance of people noted in theology, science, medicine, law, politics, philanthropy and finance. The address was very long, taking two hours for its delivery, but it was listened to intently throughout and pronounced an able effort. Among those present were Rev. H. W. Thomas, D. D., Rev. L. P. Mercer (Swedish-born), Mr. W. M. Salter (lecturer for the Ethical Society), Judge C. B. Waite, Mrs. C. V. Waite, Dr. Sarah Hackett Stevenson, Mr. Charles Henrotin, Judge Holbrook, Judge Barnum, Dr. C. G. Davis, Mr. B. F. Underwood, Prof. Rodney Welch, Dr. Hunt, Mrs. C. K. Sherman, Mr. and Mrs. J. M. Flower, Mrs. Frank Brown, Mr. and Mrs. D. H. Lamberson, Mrs. Celia P. Woolley, and many others equally well known. Dr. A. Reeves Jackson, President of the W. S. P. R. presided, and introduced the lecturer to the eagerly expectant audience at a quarter past eight o'clock. The daily papers contained very good synopses of the address, but as no abstract would do justice to the lecturer or his theme, an effort will be made to publish it complete in next week's JOURNAL. On the following (Friday) evening Mr. and Mrs. Bundy gave a reception in honor of Dr. Cones, which was attended by leading representatives from various churches and clubs. Seventy-five were present and an enjoyable evening was spent, if one can judge from the spontaneous and unanimous expression of the guests. In another column is reproduced in abridged form a report of the affair from the Chicago Daily Herald.

Another Boston Fraud Exposed.

Among the pupils of Geo. T. Albro, teacher of spiritualistic prestidigitations, is Mrs. Amanda M. Cowan. Having developed into an expert swindler under the care of Albro, this woman, in partnership with her husband, an ex-plumber, started a swindling materialization show. Among her dupes was a very amiable and respectable gentleman by the name of E. A. Brackett, whose penchant for real flesh-and-blood ghosts is known to everybody in Boston and vicinity. With the endorsement of Mr. Brackett and others the Cowans got amply endorsed through the columns of our esteemed Boston contemporary, whose pages have floated nearly every arrant humbug that has cursed Spiritualism. In the light of last week's disclosures the following resolutions adopted at a meeting called to offer Mrs. Cowan a testimonial, must be gall and wormwood to Mr. Brackett and the twenty-seven others who signed them, as well as to the venerable and much-befooled gentleman who assists his "band" in conducting the *Banner of Light*; leastwise they would be these parties in a healthy, rational state. Here is the oleomargarine:

Whereas, having been privileged with exceptionally fine opportunities, through the mediumship of Mrs. Amanda M. Cowan, of becoming assured beyond all question that those who have experienced the event termed "death," can, under suitable conditions, render themselves visible to their friends on earth and converse with them; and recognizing an earnest desire on the part of Mrs. Cowan and her spirit guides to furnish all available means to investigators for obtaining evidence of the truth of the phenomenon known as full-form materialization; therefore, be it

Resolved, that we tender to Mrs. Cowan our sincere thanks for the opportunities she has afforded us, and continues to afford us for interviews with our angel friends, and freely and fully commend her services to the attention and patronage of all who long

"—for the touch of a vanished hand,
 And the sound of a voice that is still,"
 thereby to receive palpable proof that death does not end all.

Resolved, that for their endeavors to eliminate from the séance room every appearance that might by any possibility suggest that what is therein seen and experienced is not what it is represented to be, and to establish conditions that cannot fail to be satisfactory to every honest seeker for the truth, Mrs. Cowan and her guides are entitled to, and should receive, as they now do from us, the esteem and gratitude of all who would promote the development of elevated and refined mediumship, and aid in the dissemination of that knowledge which modern Spiritualism is designed to impart.

Resolved, that to Charles J. Cowan, the husband of Mrs. Cowan, and manager of these séances, our thanks are also due, and are hereby tendered, for his hearty co-operation with Mrs. Cowan and her guides, for his orderly conduct of the séances, his considerate regard for the wishes of all who attend them, and his kindly disposition to assist every one to a comprehension of their high import.

Resolved, that a copy of these resolutions be sent to the editor of the *Banner of Light*, with a request that they be placed before the readers of that able exponent of the truths of modern Spiritualism thereby benefiting the cause by making known through its widely extended circulation one who is a medium for the materialization of spirit forms, has proven herself to be eminently worthy of the confidence of the public.

E. A. BRACKETT, and 27 others.

On the evening of the 25th ult., about twenty-five people assembled in the Cowan apartments to witness the show, some being dupes, some unsuspecting investigators and a few who had already detected the fraud and came prepared to expose it. It was useless waste of space to give the sickening details of the exposure and the ferocious defense made by Cowan and his strikers. Suffice it to say, the exposure of the cold-blooded swindle and the use of confederates to personate spirits was complete.

We were aware that this raid was contemplated, and so far as we know of the participants they are honorable, orderly, people who shrink from the use of violence and stratagem and would undertake these measures only as a last resort, as did the Chicago Spiritualists who so effectually exposed the diabolism of the Bangs Sisters. The Boston Herald of the 26th prefaces its account of the Cowan exposure by a brief history of the materializing swindlers in that city and closes that part of the account with a description of some of the garments worn and the names of the tricksters from whom they were taken, as follows:

Viewed by daylight these garments proved to be the veriest trash, tawdry, and oftentimes filthy almost to villainy. A nondescript garment which was designed as the shirt bosom of "Billy the boot-black," and which the writer saw yesterday was fit to be handled except with tongs, while sundry other garments would disgrace a gutter-snipe or ragpicker. It is disgusting to contemplate with what ardor and enthusiasm these filthy rags have been fondled and caressed as the spiritual raiment of the dear departed. Any one who doubts the accuracy of these statements is at liberty to call at the Herald office, where they will be afforded an opportunity to inspect for themselves nearly 40 of these disguises which have been captured at these swindling séances. Among the disreputable characters who have masqueraded in these habiliments in this city during the past year may be mentioned Mrs. Ross, who held forth on West Concord street; Mrs. Fay, whose parlors on West Newton street were frequently thronged by susceptible victims; Mrs. Fairchild, for a long time on East Chester Park for a long time; Mrs. Bliss of East Boston, Mrs. Holmes of Malden, and the Berry Sisters on Rutland street. All of these people have been raided, and have contributed from their wardrobes to this collection.

After the exposure of Mrs. E. A. Wells in New York we received a friendly letter from Dr. Dean Clarke, in which he spoke approvingly of our motives, but deprecated what he deemed haste on our part in acting on insufficient grounds. On March 19th we replied to the Doctor as follows:

Dear Doctor:—Sometime, either in this world or the next, you will know that your assertion of "haste" on my part in editorial treatment of mediums is only the assumption of ignorance. I cordially invite any person who feels I have unjustly dealt with him or her to give me an opportunity to prove my assertions in our State or United States Courts. Because you are ignorant of the painstaking methods of my office in securing, long in advance of public exposure, evidences of the true character of these people and their claims you naturally think me hasty.

Fraternally yours,

JOHN C. BUNDY.

If necessary we can prove in the courts of

New York City that Mrs. Wells is a vile swindler, and has been for years using trick cabinets and confederates. We knew exactly what we were about when we acted, as Bro. Clarke thought, in "haste." To show that our good friend acted towards us in kindness and good faith, and with the best light he had at the time, the following postal card from him is published:

BOSTON, April 27, 1888.
 MR. BUNDY: Inasmuch as I have told you that I thought you ought to be thoroughly assured of the truth of all reports of fraud before publishing, I feel it my duty to inform you that I saw last evening two truthful ladies who were present at the recent Cowan exposure and they confirm fully the *Herald* report. They saw four confederates, saw Mrs. Cowan with the captured white garment on and saw it stripped off from her. There can be no doubt of a thorough exposure in this case.
 Yours for honesty, truth and justice.

DEAN CLARKE.

Talmage on the Rampage.

The irrepressible Talmage has had another attack of theological delirium tremens. After revelling for several days in the rubbish and scum which the tidal wave of Spiritualism very naturally draws from the evangelical wavelets and throws upon its crest, Talmage broke loose last Sunday in a long tirade against the wave itself. Time and space forbid extended mention in this issue and we only call attention to the following as a bit of pulpit gymnastics worthy of a Talmage:

I further indict Spiritualism for the fact that it is the cause of much insanity. There is not an asylum between Bangor and San Francisco which has not the torn and bleeding victims of this delusion. Go into any asylum, I care not where it is, and the presiding doctor, after you have asked him: "What is the matter with that man?" will say: "Spiritualism has demoralized him." "What is the matter with that woman?" he will say: "Spiritualism has demoralized her." It has taken down some of the brightest intellects. It swept off into mental midnight judges, senators, governors, ministers of the gospel, and one time came near capturing one of the presidents of the United States.

Now, if Talmage were a common sort of a preacher we might think he believed what he said when he thundered forth the above from the capacious outlet of his cavernous depths, but as it is we know better. While he deliberately and knowingly falsifies, he probably doesn't do it out of malice but only to gratify his abnormal appetite for the sensational. His utterances are to be taken as Pickwickian and he is to be laughed at rather than taken seriously. A stalwart, imaginative liar like Talmage is really amusing.

The Never-Dying Soul.

Under the above heading the Chicago Daily Herald of Sunday last contained an editorial indicative of the dent which psychical researchers are making upon public opinion:

If a man die, shall he live again? The Christian says in his heart that the soul shall live. The Jew says the soul shall live. The natural man denies for a while and thereafter cries out his belief. The century has been one wherein disbelief and anti-religion have prospered. Men have been free to follow the perversities of selfish nature. There are signs that the tide is turning. The washing and proselytizing forces of disbelief are taking up with religions that require unusual powers of belief. The Spiritualists are no longer alone. Men of profound intellect are accepting more than the Christian asks his fellow to believe. The signs of the times are toward a more reverent epoch. Thinking men will welcome it, for the confident infidelity of ignorant and inexperienced men has become both distasteful and disheartening. The cynicism of unhappy hearts has affected the entire social phenomena.

The Theosophists have met and separated. Their words are deliberate, and it is to be hoped their knowledge is as great as is the promise of their prospectus and index of that knowledge. They declare the believers in religion have hold of something definite, but say that the believers learn through faith what the Theosophists know through reason and a sharpening of human faculties.

Other strong-minded investigators announce that there are truths in Spiritualism, but that they are simply phenomena, like other things of nature, without logic or lesson. It is thus alleged that, though the mind may be amazed, it can never be enlightened. Charlatans and swindlers are also so thick in these walks of thought that it may be said the mysterious cults have more hypocrites than the conservative churches, to which the bulk of mankind wisely clings for spiritual consolation.

Such is the theological state of to-day. The gain is on the religion side. Men hope for eternal life. The person who is sure he will not have it lives in greater solitude as each year goes by. The vast mass of humanity support the ills of life through a reliance on an unseen protecting hand. "Along the margins of celestial streams alone these simple grow that cure the headache."

The writer of the above was evidently considerably obfuscated when he wrote the third paragraph, but the JOURNAL will let him down easy as he evidently means well, and with his "strong-minded investigators," will learn in time that no phenomena are "without logic or lesson," but that one must be properly equipped in order to learn their secret and discover their logic.

Italy has banished from all her educational institutions the Jesuit and the priest because they are constantly intriguing against the government, and for the restoration of the pope's temporal power, especially since the papal jubilee and since the ultramontane party has become bolder. The priests and Jesuits work secretly to establish a foreign power in the State and in the school, and the government does right in banishing them from the schoolrooms. It deprives of office also government officials who use their influence in favor of the reinstatement of papal rule. In the present condition of Italy this is necessary; for the Jesuits and priests there scruple at nothing to accomplish their purpose. They have been taken as spies of the enemy, and have been found allies of the brigands. In France the Jesuits nearly defeated the struggle to establish popular government. Gambetta's minister of public instruction said: "The Jesuits, wherever they have found an opportunity have provoked a civil war. They recognize no civil or political obligations to the state which are not subordinate to their order, of which they must be the final judges. They corrupted the youth for three hundred years, they countenanced debauchery, theft, incest, robbery and murder and teach as

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Pertinent Questions.

To the Editor of the Religio-Philosophical Journal:

I read with little interest in the JOURNAL, the open letter of L. K. F. addressed to Messrs. Coleman and Morse. I can assure him that the questions therein propounded are quite fully answered in the book, lately issued, entitled Practical Occultation, by J. J. Morse. With no desire to be hypercritical, I would like L. K. F. to explain the logical connection between the "occult" and the "theosophical," but at the same time to be a neophyte. I, a new convert to Spiritualism or theosophy? Perhaps, however, the use of the word neophyte is a solecism, and the intention was to use the word investigator. As apropos of his questions I should be pleased to have some one explain the reason why spirits manifesting at materializing sances experience so much difficulty in answering questions satisfactorily regarding their surname and that of their relatives in connection with their full Christian names? Also why do these spirits manifest so much diffidence when speaking about their former earth-life, vocation, age, time of death, place of residence, etc., all pertinent questions necessary for the purpose of identification?

Is materialization true? If so why are the forms of these spirits as ponderous as that of mortals? Would it not require much less effort on their part when "making-up," if they could gather one sufficient of the "elements" whereby to make themselves visible and correspondingly light in weight, say 16 or 20 pounds? It certainly would be far more convincing and satisfactory to the investigator if a materialized spirit did not so closely approach in weight that of a mortal.

R. G. DAWSON.

Darwinism and the Christian Faith.

On the other hand, and again apart from the scientific evidence in favor of evolution, as a theory it is infinitely more Christian than the theory of "special creation." For it implies the immanence of God in nature, and the omnipresence of his creative power. Those who opposed the doctrine of evolution, in defense of "a continued intervention" of God, seem to have failed to notice that a theory of occasional intervention implies as its corollary a theory of ordinary absence. And this fitted in well with the deism of the last century. For deism, even when it struggled to be orthodox, constantly spoke of God as we might speak of an absentee landlord, who cares nothing for his property so long as he gets his rent. Yet anything more opposed to the language of the Bible than the doctrine of evolution. With St. Athanasius, the immanence of the divine Logos is the explanation of the adaptations and unity of Nature, as the fact that man is logikos is the explanation of the truth that man is made in the image of God. Cataclysmal geology and special creation are the scientific analogue of deism. Order, development, law, are the analogue of the Christian view of God.

We may sum up thus: For Christians the facts of nature are the acts of God. Religion relates these facts to God as their author; science relates them to one another as integral parts of a visible order. Religion does not tell us of their interrelations; science can not speak of their relation to God. Yet the religious view of the world is infinitely deepened and enriched when we not only recognize it as the work of God, but are able to trace the relation of part to part—to follow, if we may say it reverently, the steps by which God worked, to eliminate, so far as possible, from the action of Him, with whom is no vacillating shadow of turning, all that is arbitrary, capricious, unreasonable, and even where as yet we can not explain, to go on in faith and hope.—From Popular Science Monthly for May.

Personification of the Rainbow.

The rainbow is one of the atmospheric phenomena that have been most generally personified. Peoples of almost every part of the world have made of it a living and terrible monster whose most venial offense is that of drinking up the waters of springs and ponds. This belief is found among the Burmese, Zulus, Indians of Washington Territory, ancient Mexicans, and Persians, and exists among the popular fancies of the Slaves and Germans, and some of the French populations. The Zulus and the Karens of Burmah imagine that the rainbow spreads sickness and death. The Karens, when they see one, say to their children: "The rainbow has come down to drink; do not play, for fear that harm may come to you!" Very singularly, too, the street boys in Volhynia run away, crying, "Bóg, it will drink you up!" In Dahomey, the rainbow is regarded as a heavenly serpent. *Dahy*, which insures happiness. The modern Greeks hold it to be a beneficent but just and severe hero; they say that any one who jumps over a rainbow will change sex at once; but this saying, which is also current in Alsace, is only a picturesque way of indicating the impossibility of transforming a man into a woman, or a woman into a man. The Delians offered cakes to the rainbow, and the Peruvians put its image on the walls of their temples. The Arabs considered its appearance on the sea a favorable presage; but on the earth its influence was pernicious, and they hid from its view. It was personified by a viper.—From "Primitive Worship of Atmospheric Phenomena," by Count Goblet d'Alviella, in Popular Science Monthly for May.

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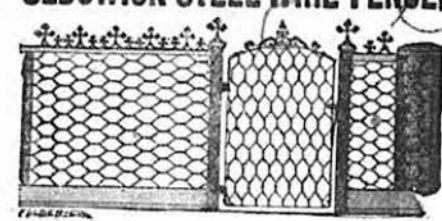
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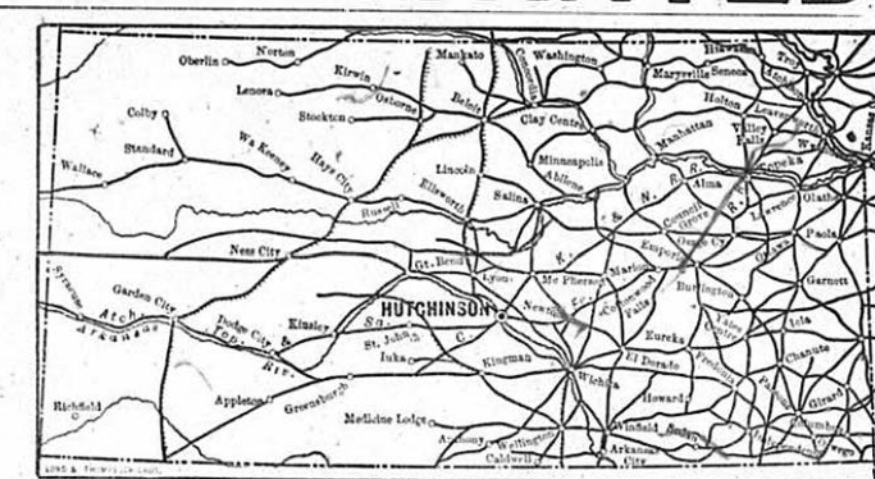
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Continued from First Page

human character to suppose he would fail to tell the world in the most emphatic and unequivocal language all he knew about it, and in words that would burn their way to every heart and stir into saving conviction every human soul. It seems impossible that he could have known such an awful fact and left a chance for doubt in any reasoning mind while he had such abundant opportunity to settle the question for all time. But the text which is accepted as the basis of all the reasoning on this subject, certainly does not imply any vindictive judgment, nor any penalty for sin beyond the simple order of nature, the operation of cause and effect; herein, it seems to me, lies the true principle of all rewards and punishments, and here should be drawn the clear sharp line of distinction between sin in the theological sense, as a direct offense against God as a being, and the natural relation of cause and consequence in the orderly system of all things.

It is preposterous to suppose that an infinite God, as such, can be affected in the smallest degree by any act or acts of men. Such a conception of the divine character is infinitely belittling, if not positively blasphemous. The most we can do is to modify the relations of finite causes in ourselves and our environments. We cannot break a divine law. But we can neglect opportunities and abuse ourselves and those with whom we deal, and voluntarily yield to impulses which trespass upon moral instincts and bring discord and disease into the temple of life, rob the spiritual nature of its legitimate ailment and starve the soul for a season and thus impede its natural evolution of character to our cost. We may sin against ourselves and those around us, and human judgments may fall upon us as penalties bearing the seal of resentment and retribution, but since we cannot harm God, nor take aught from him, it is absurd to talk of his demanding retribution of us. Mr. Cameron Mann attempts to reason from nature, and to settle these questions which the "holy scriptures" have left obscure, by reference to the fixed methods and universal operation of natural law; but where does he find in nature any evidence of special retributive punishments? What can ages of misery give back to nature or God from the stores of our life which we have taken from them? If we injure a man we may make restitution to him, perhaps at a heavy sacrifice of personal comfort, but always with greatest gain to ourselves. But is even man profited by simply knowing that those who have wronged him are suffering? The man that could exult in the misery, even of an enemy, except as he might see in it a remedy for the evil, could not be benefited by it. On the contrary, the effect upon such a mind would be positively harmful, and the very fact that he demanded satisfaction to feed his vengeance with the incense of human agony, would show conclusively that he needed something of this disciplinary pain to purify his own nature. And if this is true of man what less can it be of God? There is nothing restored to God or nature by ages of human woe. Any suffering that is not disciplinary is either the expression of purposeless fate or pure revenge. To ascribe the tortures of the wicked to God as the motive for inflicting his children is to make him a fiend. Retributive punishment, technically defined, is a synonym for revenge. Cause and sequence in the order of nature result in happiness or misery according to the relation of things; and as we seek one and shun the other, they become incentives, as we learn the influence of actions, to cultivate those habits of mind and body which we have discovered result in happiness, and to avoid whatever brings misery. If we suppose an infinite God to have ordained the system of nature, it is reasonable to infer that this provision of pleasure and pain were instituted for salutary purposes, and not as a means to satisfy divine wrath. That they do so act, and so far as we can see, without any special intervention from age to age, and with no evidence of punitive animus, is proof that rewards and punishments, here or hereafter, except in human governments, do not exist in the sense they are taught in theology. The question then is to be settled by nature and human experience, assisted by the testimony of history, including the bible, and by the direct communion (the certitude and extent of which are constantly growing more complete and all-embracing) with those who reside amid the splendors and opportunities of that "world of sweetness and light" from whence all revelations of the occult and unseen have come in all ages and all religions.

But we are admonished again that "it is impossible to know those divine things which God chooses to conceal." But what evidence have we that "God chooses to conceal" anything from his children? Do you answer that much concerning the future life is so concealed that all the questionings of sages and sages and all the learning of the past have utterly failed to reveal them, and that even the "holy scriptures" have given but dim outlines and doubtful symbols which leave us to grope among the shadows of nature, and stumble among the contradictions that meet us everywhere, while the light of "moral sense" offers but a flickering flame which is lost in the impenetrable gloom of death, mystery and despair? Well, but who is responsible for this? Has God purposely concealed the future and left us to grope and tremble before the awful mystery? If so why have the angels been permitted to lift the veil at all? Why was the Nazarene endowed with such spiritual gifts as to open some rare secrets to his disciples? And why was Paul illumined and inspired to reveal spiritual laws in their operations among men? But is the spiritual life of man here or hereafter really any more concealed from those who seek to know, than are the hidden forces and secret laws of nature all about us? Certainly not. "Nothing is hidden that shall not be revealed." Nature is constantly opening to us her book of life, and she has no secrets for those who are able to read it. Our ignorance and incapacity are the only obscuring veil that hides from our ecstatic gaze the infinite arcanes. Whatever our genius can grasp God never conceals. If we are ignorant of spiritual things, let us not charge it to God; but as we desire to know, let it be an incentive to cultivate ourselves and wrench from the brooding darkness the "mysteries of Godliness" and with the magnet of a cultivated will and spiritual concentration draw from the gloom that covers our spiritual sight the glory and glances of truth. Religious monopolists have wielded a baneful influence against the human race by guarding the gates of knowledge against the highest aspirations of the soul with the grim sentinel of reverential fear. Superstition, the dark child of ignorance, has hung a black pall over the face of time, and in her dismal shadow the brightest hopes, sweetest sentiments, purest lives and highest truths have faded and withered like tender blossoms in a winter's cloud.

Knowledge is our birthright, and no truth is too sacred for us to know, no secret too deep for the possession of the human soul.

For the Religio-Philosophical Journal.
Early Instances of Spiritualism.

HORACE HOWARD FURNESS, LL. D.

In 1594 appeared what is probably the earliest metaphysical work in English. It is a translation by one Richard Carew of a work, originally written in Spanish by John Huarte, called the Examination of Men's Wits.

The result of the learned Spaniard's examination is that the difference in men's wits is due solely to the difference of heat and of moisture in the body with an occasional dash, in very puzzling cases, of direct agency from the Devil himself.

Thus on p. 41 we are told that "it falls out necessarily that we make one thing, which is, that if a man fall into any disease, by which his brain upon a sudden changeth his temperature (as are madness, melancholy, and frenzy) it happens, that at one instant hee leeseeth [loseth] if hee were wise, all his knowledge, and utters a thousand follies; and if he were a fool, he accrues more wit and ability than he had before."

Our author then proceeds to give the following illustrations, which struck me when I read them as perhaps the earliest mention in a metaphysical work of facts which, it is claimed, are now explained by Spiritualism:

"I can speake of a rude countrie fellow, who becoming frantike, made a very eloquent discourse in my presenee, recommending his well dooing to the bystanders, and that they should take care of his wife and children (if it pleased God to call him away in that sickness) with so many flowers of Rhetorike, and such apt choice of words, as if Cicero had spoken in the presence of the Senate; whereat the beholders marvelling, asked me whence so great wisdom and eloquence might grow in a man who in his health time could scanty speake? and I remember I made answer, that the art of Oratorie was a science which springs from a certain point or degree of heat, and that this countrie fellow, before sound, had by means of this infirmittie attained thereunto.

"I can also speake of another frantike person, who for the space of more than eight daies, never uttered word which I found not to carrie his just quantitie, and mostly he made complements of verses very well composed, whereat the by-standers wondering to here a man speake in verse, who in his health had never so much skill, I said, 'it sildome fell out, that he who was a poet in his health time, should be so also in his sickness. For the temperature of the braine, by which when a man is whole, he becometh a Poet, in sickness altereth and brings forth contrary operations.' I remember that the wife of this frantike fellow, and a sister of his, named Margaret, reproved him, because he spake ill of the saints, whereat the patient growing impatient sayd to his wife these words: 'I renounce God for the love of you; and S. Marie for the love of Margaret; and S. Peter for the love of John of Olmedo; and so he ran thorow a beadrill of many saints, whose names had consanance with the other by-standers there present.

"But this is nothing, and a matter of small importance in respect of the notable speeches uttered by a Page of one of the great ones of this realme, whilst he was mad, who in his health was reputed a youth of slender capacity, but falling into this infirmittie, he delivered such rare conceits, resemblances, and answers, to such as asked him, and devised so excellent manners of governing a kingdom (of which he imagined himself to be sovereign) that for great wonder people flockt to see him and heare him, and his very maister scarcely ever departed from his bed's head, praying God that he might never be cured. Which afterwards plainly appeared, for being recovered, his Phisition (who had healed him) came to take leave of his lord, with a mind to receive some good reward; if of nothing else, yet at least in good words; but he encountered this greeting: 'I promise you maister doctor, that I was never more agreeed at any ill successe, than to see this my page recovered, for it was not behoofull that he should change so wise folly, for an understanding so simple as is this, which in his health he enjoyeth. Methinks that of one, who to fore was wise and well advised, you have made him a fool againe, which is the greatest miserie that may light upon any man.'

"The poore Phisition seeing how little thankfully his cure was accepted, went to take leave of the page, who amongst many other words that passed between them, told him this: 'Maister doctor, I kisse your hands for so great a benefit bestowed on me, in restoring mine understanding, but I assure you on my faith, that in some sort, it displeaseth me to have bene cured. For whilst I rested in my folly, I led my life in the deepest discourses of the world, and imagined myself so great a lord, as was not my vassall, and were this a jest or a lie, what imported that, whilst I conceived thereof so great a contentment, as if it had bene true? I rest now in far worse case, finding myself in troth to be but a poore page, and tomorrow I must begin againe to serve one, who whilst I was in mine infirmittie, I would have disdaind for my footman.' [Be it noted that when using the words 'frantike' or 'mad,' Huarte does not mean what we should now call 'crazy' or 'lunatic,' of such the speech is incoherent and pointless, but he refers to peculiar cases where the thoughts flow not only logically, but where an unusual degree of intelligence is manifested. In the next extract (p. 44) is given an instance of what would now be called 'clairvoyance,' the earliest, I think, since the days of Cassandra, the oracles, Hippocrates and Holy Writ.]

"It skills not much, whether the Philosophers admit all this, and believe that it may bee soor not; but what if I should prove by verie true stories, that ignorant men strooken with this infirmittie, have spoken Latine, which they never learned in their health; and that a frantike woman told all persons who came to visit her, their vertues and vices, and sometimes reported matters with that assurance, which they use to give who speake by conjectures and tokens; and for this cause, none almost durst come up to visite her, fearing to heare of those true tales which she would deliver; and (which is more to bee marvelled at) when a barber came to le: her blood, Friend, (quoth shee), have regard what you doe, for you have but few daies to live, and your wife shall marrie such a man; and this, though spoken by chance, fell out so true, as it tooke effect before halfe a yeare came to an end.

"Methinks I heare them who die natural Philosophers, to say that this is a foule leasing, [i. e. lie] and that (put case it were true) the devil as hee is wise and craftie by God's sufferance, entered into this woman's bodie, and into the rest of those frantike

persons, whom I have mentioned, and caused them to utter those strange matters, and yet even to confesse this, they are very loath; for the devil fore-knoweth not what is to come, because hee hath no propheticall spirit.' [The sentence which now follows contains what is perhaps the most remarkable instance of clairvoyance on record. It is impossible to read it without noting the literalness with which the venerable Spaniard has anticipated, by nigh three hundred years, the recent Spiritualist strictures on the Seybert Commissioners, and I greet the Hidalgo's sentiment with the warm affection of an old and familiar friend.] "They hold it a very sufficient argument to avouch, This is false, because I cannot conceive how it may be so; as if difficult and quaint matters were subject to blunt wits, and came within the reach of their capacities."

(Chicago Herald.)

DR. CONES IN SOCIETY.

A Reception to the Theosophist.

Colonel and Mrs. John C. Bundy Present the Distinguished Scientist to a Brilliant Company of Ladies and Gentlemen—Interesting Dialogue.

"You shall telephone without a wire." Those who listened saw a man in the prime of life. The speaker stood under a gracefully carved arch which half spanned the intersection of two parlors. His auditors filled the apartments, clustered in the modern hallway, and were grouped on the entresol half way up a short staircase. The time was Friday evening and the place the residence of Colonel John C. Bundy. "You shall telephone without a wire," repeated Professor Elliott Cones, and General Stiles, to whom the distinguished scientist addressed the remark, nodded.

In presenting the guest of the evening Colonel Bundy had used these words:

"It is fair to infer that this assemblage of representative people came here this evening with two purposes in view—first, to greet an accomplished gentleman in a social way; second, to hear from the lips of a scientist who has made an honorable mark in various fields of science his views on psychical matters, to which it is well known he has given much experimental study and reflection. Although fatigued after a week's round of incessant duties, social and professional, and not in his best form for the task, I feel sure Dr. Cones will kindly consent to express himself on any questions which the friends present may desire to put. There is universal interest in all that pertains to the spiritual side of life. Some present to-night know that the grave brings no hiatus, that life continues after death has stilled the mortal frame which the spirit had temporarily used, and that the discarnate spirit can at times and under certain conditions manifest to friends; and no doubt, all present would like to be possessed of this knowledge. There are also many complex and difficult problems in psychics, questions germane to the main proposition which need elucidation, and of which we as yet know but little. All these matters are legitimate topics for consideration this evening. I know not what trend the conversation may take, but I am sure the friends will maintain a candid attitude and carry forward the discussion in a kindly and not hypercritical spirit. I do not feel sure that any of us will endorse all that Dr. Cones may say, and some of us will quite likely not be able to agree with him as to the rationale of certain phenomena, the existence of which none will probably deny."

Among those present were the following: Mr. and Mrs. J. H. McKiver, General and Mrs. I. N. Stiles, Dr. A. Reeves Jackson, Mr. and Mrs. Charles Henriotin, Mr. and Mrs. J. E. Woodhead, Mr. and Mrs. Franc B. Wikie, Mr. and Mrs. J. W. Scott, Dr. Julia Holmes Smith, Dr. Sarah Hackett Stevenson, Dr. Lella G. Badell, Mrs. J. M. Flower, Miss Rice, Mr. and Mrs. Stanley Sexton, Professor Rodney Welch, Mr. and Mrs. W. M. Salter, Mrs. E. C. Hopkins, Mrs. C. N. Gestefeld, the Misses Woodhead, Miss Bigelow, Mrs. C. K. Sherman, Mr. and Mrs. B. F. Underwood, Dr. and Mrs. Woolley, Mr. and Mrs. D. Harry Hammer, Mrs. and Miss Mason, Captain and Mrs. Callendar, Mr. and Mrs. Zimmerman, Mr. and Mrs. W. S. Godde of Salt Lake City, Mrs. Mary Dye, Mrs. Frank Howe, Miss Haumer, Miss Huling, Mrs. Wallace of Saratoga, Mr. Edward Parker and Miss Parker of Little Rock, Ark., and Mrs. A. V. H. Wakeman.

The central figure of an intellectual assembly of ladies and gentlemen—Professor Cones—was upon his feet, as he good naturedly expressed it, "to be shot at." Not inapt was the metaphor either. The erudite man who is the head of the Theosophical order in America had signified his willingness to answer fair-minded questioning with candor and truth—from the standpoint of a Theosophist. In selecting a company to meet their guest, Colonel and Mrs. Bundy had invited men and women of ideas. There were those present whose convictions are so foreign to the conclusions reached by Professor Cones that the outcome of an argumentative duel was awaited with interest. The Washington scientist, in response to a query from Mr. Underwood, argued that it is perfectly reasonable for matter to exist in a shape in which it is not cognizable to the senses.

General Stiles said it was generally agreed that there could be a manifestation of force independent of any physical action. "But beyond this point," added the lawyer, "I cannot get. Has the whence been determined?" Dr. Cones intimated that while he made no claim to omniscience he thought it possible to produce certain effects with embodied spirits, which it was popular among Spiritualists to attribute to disembodied ones. The whole question was one of clairvoyance, the vital issue of which is whether it is possible for one person to affect the intelligence of another at a distance without the intervention of a material conveyor of thought. On this point Professor Cones assumed a broad and emphatic affirmative ground. He insisted that men could telegraph without any wire. The theory of thought transference was one which involved the concentration of thought to a single point, thus projecting it to the farthest limit.

Colonel Bundy asked whether it was not possible for disembodied spirits to accomplish in this particular as much as Dr. Cones claimed for embodied ones.

Dr. Cones—There is nothing to hinder it. General Stiles—Yes, but some of us want to know whether there are any disembodied spirits.

Dr. Cones asserted his belief in an astral fluid which made communication possible between parties widely separated by distance.

Professor Welch said that certainly nothing was to be gained by closing eyes and ears to those who had patiently investigated great problems. There was a time when chemical affinity was not believed. To-day no one knows how long it will be before some dis-

covery will prove that the theory of atoms, of ether, and of chemical affinity is a mere thing of the imagination and without foundation in truth. "If," continued Professor Welch, "some great recognized discovery were to-day attributed to astral fluid we should accept it."

Dr. Jackson.—Professor, you have interested us in yourself. The article in *The Herald* the other morning, when you were interviewed, represented you as declaring it possible for a man to project thought to an intelligent individuality hundreds of miles. It was stated that your astral body had been seen in Washington. We should be glad to hear something about that. Let me say also that what you tell us we shall have no right to doubt unless we can prove a negative.

Dr. Cones.—The first time this phenomenon occurred was on Sept. 15th, 1884. I had been sitting in Madison Square, New York, on a settee conversing with a lady. I remember that we sat under a strong electric light. We talked for about an hour earnestly on the astral body and kindred subjects. I escorted her to her residence and returned to the Fifth Avenue Hotel, where I was stopping. Partly undressing and lighting a cigarette, I stretched myself for a quiet hour of reflection. In that position I fell asleep, and remained unconscious for about two hours. Some days later I received a letter from the lady whom I had left that evening declaring that at the time I was lying asleep she had seen me in my proper and natural form. She described me dressed precisely as I was when I laid down to rest. She was brave and honest enough to publish a letter in the *New York Tribune* stating the facts. Since that time my astral body has been seen six or eight times by persons at a distance. The incident when my body was seen in Washington was correctly reported in the *The Herald* interview. I was here in Chicago at the residence of my sister, Mrs. Flower, attending a reception. The lady to whom I appeared did not at the time know whether I was in Washington or Chicago.

Being questioned by a lady, Dr. Cones said about the only characteristic of a psychic he knew of was his ability to sense things that other people cannot see. "A natural psychic is one who, while still in the natural body, enjoys acute astral senses. All admit that clairvoyance is a fact. When a clairvoyant is receiving impressions her physical eyes are closed, that is she does not see with them; and her physical ears are useless. She is insensible to odor or touch."

Replying to General Stiles' intimation that St. Paul's so-called "heavenly vision" had been ascribed to a sunstroke, Dr. Cones said he had no criticism to pass on the Bible. As to what a "sensitive" might be able to see or hear the scientist said Theosophists hold that all the natural senses are duplicated in the astral body. A medium must be a sensitive, but every sensitive is not a medium.

Mr. Underwood thought if all the statements regarding astral appearances could be reduced to evidence it would be worthless.

Dr. Cones.—You are right. All legal evidence nowadays hinges on the evidence of the physical senses. Psychic evidence does not. These facts which I know to be such, are not true on a physical plane.

After making some suggestions to those who might be disposed to investigate psychic phenomena Dr. Cones ceased to be a target for questioners, and the reception passed to its agreeable social features.

Need of a Spring Medicine.

With a large majority of people some kind of a spring medicine is absolutely necessary, because when the season begins to change and the warmer days come on, the body feels the effect of the relaxation and cannot keep up even the appearance of health which the bracing air of winter aided it to maintain? The impurities in the blood are so powerful that slumbering disease is awakened to action, and suddenly appears in some part of the body. Scrofula, salt rheum, boils, pimples, or some other blood disease manifests itself, or the blood becoming thin and impoverished, fails to supply the organs with needed strength, and a dangerous state of debility comes on; "that tired feeling" is experienced in its indescribable prostrating power.

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Those who have never tried Hood's Sarsaparilla should do so this spring. It is a thoroughly honest and reliable preparation, purely vegetable, and contains no injurious ingredient whatever.

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THIS GREAT NERVE TONIC

Also contains the best remedies for diseased conditions of the Kidneys, Liver, and Blood, which always accompany nerve troubles. It is a Nerve Tonic, an Alternative, a Laxative, and a Diuretic. That is why it CURES WHEN OTHERS FAIL. \$1.00 a Bottle. Send for full particulars. WELLS, RICHARDSON & CO., Proprietors, BURLINGTON, VT.

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Continued from First Page

human character to suppose he would fail to tell the world in the most emphatic and unequivocal language all he knew about it, and in words that would burn their way to every heart and stir into saving conviction every human soul. It seems impossible that he could have known such an awful fact and left a chance for doubt in any reasoning mind while he had such abundant opportunity to settle the question for all time. But the text which is accepted as the basis of all the reasoning on this subject, certainly does not imply any vindictive judgment, nor any penalty for sin beyond the simple order of nature, the operation of cause and effect; herein, it seems to me, lies the true principle of all rewards and punishments, and here should be drawn the clear sharp line of distinction between sin in the theological sense, as a direct offense against God as a being, and the natural relation of cause and consequence in the orderly system of all things.

It is preposterous to suppose that an infinite God, as such, can be affected in the smallest degree by any act or acts of men. Such a conception of the divine character is infinitely belittling, if not positively blasphemous. The most we can do is to modify the relations of finite causes in ourselves and our environments. We cannot break a divine law. But we can neglect opportunities and abuse ourselves and those with whom we deal, and voluntarily yield to impulses which trespass upon moral instincts and bring discord and disease into the temple of life, rob the spiritual nature of its legitimate aliment and starve the soul for a season and thus impede its natural evolution of character to our cost. We may sin against ourselves and those around us, and human judgments may fall upon us as penalties bearing the seal of reprobation and retribution, but since we cannot harm God, nor take aught from him, it is absurd to talk of his demanding retribution of us. Mr. Cameron Mann attempts to reason from nature, and to settle these questions which the "holy scriptures" have left obscure, by reference to the fixed methods and universal operation of natural law; but where does he find in nature any evidence of special retributive punishments? What can a miser give back to nature or God from the stores of our life which we have taken from them? If we injure a man we may make restitution to him, perhaps at a heavy sacrifice of personal comfort, but always with greatest gain to ourselves. But is even man profited by simply knowing that those who have wronged him are suffering?

The man that could exist in the misery, even of an enemy, except as he might see in it a remedy for the evil, could not be benefited by it. On the contrary, the effect upon such a mind would be positively harmful, and the very fact that he demanded satisfaction to feed his vengeance with the incense of human agony, would show conclusively that he needed something of this disciplinary pain to purify his own nature. And if this is true of man what less can it be of God? There is nothing restored to God or nature by ages of human woe. Any suffering that is not disciplinary is either the expression of purposeless fate or pure revenge. To ascribe the tortures of the wicked to blind and aimless causes, is to deny the office of God in nature. To attribute vengeance to God as the motive for inflicting his children is to make him a fiend. Retributive punishment, technically defined, is a synonym for revenge. Cause and sequence in the order of nature result in happiness or misery according to the relation of things; and as we seek one and shun the other, they become incentives, as we learn the influence of actions, to cultivate those habits of mind and body which we have discovered result in happiness, and to avoid whatever brings misery. If we suppose an infinite God to have ordained the system of nature, it is reasonable to infer that this provision of pleasure and pain were instituted for salutary purposes, and not as a means to satisfy divine wrath. That they do so act, and so far as we can see, without any special intervention from age to age, and with no evidence of punitive animus, is proof that rewards and punishments, here or hereafter, except in human governments, do not exist in the sense they are taught in theology. The question then is to be settled by nature and human experience, assisted by the testimony of history, including the bible, and by the direct communion (the certitude and extent of which are constantly growing more complete and all-embracing,) with those who reside amid the splendors and opportunities of that "world of sweetness and light" from whence all revelations of the occult and unseen have come in all ages and all religions.

But we are admonished again that "it is impossible to know those divine things which God chooses to conceal." But what evidence have we that "God chooses to conceal" anything from his children? Do you answer that much concerning the future life is so concealed that all the questionings of saints and sages and all the learning of the past have utterly failed to reveal them, and that even the "holy scriptures" have given but dim outlines and doubtful symbols which leave us to grope among the shadows of nature, and stumble among the contradictions that meet us everywhere, while the light of "moral sense" offers but a flickering flame which is lost in the impenetrable gloom of death, mystery and despair? Well, but who is responsible for this? Has God purposely concealed the future and left us to grope and tremble before the awful mystery? If so why have the angels been permitted to lift the veil at all? Why was the Nazarene endowed with such spiritual gifts as to open some rare secrets to his disciples? And why was Paul illumined and inspired to reveal spiritual laws in their operations among men? But is the spiritual life of man here or hereafter really any more concealed from those who seek to know, than are the hidden forces and secret laws of nature all about us? Certainly not. "Nothing is hidden that shall not be revealed." Nature is constantly opening to us her book of life, and she has no secrets for those who are able to read it. Our ignorance and incapacity are the only obscuring veil that hides from our ecstatic gaze the infinite arcana. Whatever our genius can grasp God never conceals. If we are ignorant of spiritual things, let us not charge it to God; but as we desire to know, let it be an incentive to cultivate ourselves and wrench from the brooding darkness the "mysteries of Godliness" and with the magnet of a cultivated will and spiritual concentration draw from the gloom that covers our spiritual sight the glory and gladness of truth. Religious monopolists have wielded a baneful influence against the human race by guarding the gates of knowledge against the highest aspirations of the soul with the grim sentinel of reverential fear. Superstition, the dark child of ignorance, has hung a black pall over the face of time, and in her dismal shadow the brightest hopes, sweetest sentiments, purest lives and highest truths have faded and withered like tender blossoms in a winter's cloud.

Knowledge is our birthright, and no truth is too sacred for us to know, no secret too deep for the possession of the human soul.

For the Religio-Philosophical Journal.
Early Instances of Spiritualism.

HORACE HOWARD FURNES, LL. D.

In 1594 appeared what is probably the earliest metaphysical work in English. It is a translation by one Richard Carew of a work, originally written in Spanish by John Huarte, called the Examination of Men's Wits.

The result of the learned Spaniard's examination is that the difference in men's wits is due solely to the difference of heat and of moisture in the body with an occasional dash, in very puzzling cases, of direct agency from the Devil himself.

Thus on p. 41 we are told that "it falls out necessary that we make one thing, which is, that if a man fall into any disease, by which his brain upon a sodaine changeth his temperature (as are madness, melancholy, and frenzie) it happens, that at one instant hee leeseeth [loseth] if hee were wise, all his knowledge, and utters a thousand follies; and if he were a foole, he acquires more wit and ability than he had before."

Our author then proceeds to give the following illustrations, which struck me when I read them as perhaps the earliest mention in a metaphysical work of facts which, it is claimed, are now explained by Spiritualism: "I can speake of a rude countrie fellow, who becoming frantike, made a very eloquent discourse in my presence, recommending his well dooing to the bystanders, and that they should take care of his wife and children (if it pleased God to call him away in that sickness) with so many flowers of Rhetorike, and such apt choide of words, as if Cicero had spoken in the presence of the Senate; whereat the beholders marvelling, asked me whence so great wisdom and eloquence might grow in a man who in his health time could scantie speake? and I remember I made answer, that the art of Oratorie was a science which springs from a certain poore or degree of heat, and that this country fellow, before sound, had by means of this infirmite attained thereunto."

"I can also speake of another frantike person, who for the space of more than eight daies, never uttered word which I found not to carrie his just quantitie, and mostly he made complements of verses very well composed, whereat the by-standers wondring to here a man speake in verse, who in his health had never so much skill, I said, 'It sildome fell out, that he who was a poet in his health time, should be so also in his sickness. For the temperature of the braine, by which when a man is whole, he becometh a Poet, in sickness altereth and brings forth contrary operations.' I remember that the wife of this frantike fellow, and a sister of his, named Margaret, reproved him, because he spake ill of the saints, whereat the patient growing impatient said to his wife these words: 'I renounce God for the love of you; and S. Marie for the love of Margaret; and S. Peter for the love of John of Olmedo; and so he ran thorow a beordell of many saints, whose names had consonance with the other by-standers there present."

"But this is nothing, and a matter of small importance in respect of the notable speeches uttered by a Page of one of the great ones of this realme, whilst he was mad, who in his health was reputed a youth of slender capacity, but falling into this infirmite, he delivered such rare conceits, resemblances, and answers, as such as asked him, and devised so excellent manners of governing a kingdom (of which he imagined himself to be sovereign) that for great wonder people flocked to see him and hear him, and his very maister scarcely ever departed from his bed's head, praying God that he might never be cured. Which afterwards plainly appeared, for being recovered, his Phisition (who had healed him) came to take leave of his lord, with a mind to receive some good reward, if of nothing else, yet at least in good words; but he encountered this greeting: 'I promise you maister doctor, that I was never more aggrieved at any ill successe, than to see this my page recovered, for it was not behoofull that he should change so wise folly, for an understanding so simple as is this, which in his health he injoieth. Methinks that of one, who to fore was wise and well advised, you have made him a foole againe, which is the greatest miserie that may light upon any man."

"The poore Phisition seeing how little thankfully his cure was accepted, went to take leave of the page, who amongst many other words that passed between them, told him this: 'Maister doctor, I kisse your hands for so great a benefit bestowed on me, in restoring mine understanding, but I assure you on my faith, that in some sort, it displeaseth me to have bene cured. For whilst I rested in my folly, I led my life in the deepest discourses of the world, and imagined myself so great a lord, as there reigned no king on the earth, who was not my vassall, and were this a jest or a lie, what imported that, whilst I conceived thereof so great a contentment, as if it had bene true? I rest now in far worse case, finding myself in troth to be but a poore page, and tomorrow I must begin againe to serve one, who whilst I was in mine infirmite, I would have disdained for my footman.' [Be it noted that when using the words 'frantike' or 'mad,' Huarte does not mean what we should now call 'crazy' or 'lunatic,' of such the speech is incoherent and pointless, but he refers to peculiar cases where the thoughts flow not only logically, but where an unusual degree of intelligence is manifested. In the next extract (p. 44) is given an instance of what would now be called 'clairvoyance,' the earliest, I think, since the days of Cassandra, the oracles, Hippocrates and Holy Writ.]

"It skills not much, whether the Philosophers admit all this, and believe that it may be soor not; but what if I should prove by verie true stories, that ignorant men strooken with this infirmite, have spoken Latine, which they never learned in their health; and that a frantike woman told all persons who came to visit her, their virtues and vices, and sometimes reported matters with that assurance, which they use to give who speake by conjectures and tokens; and for this cause, none almost durst come in to visit her, fearing to heare of those true tales which she would deliver? and (which is more to bee marvelled at) when a barber came to le: her blood, Friend, (quoth shee) have regard what you doe, for you have but few daies to live, and your wife shall marrie such a man; and this, though spoken by chance, fell out so true, as it tooke effect before half a yeare came to an end."

"Methinks I heare them who file natural Philosophy, to say that this is a fowle leasing, (i. e. lie) and that (put case it were true) the devill as hee is wise and craftie by God's sufferance, entered into this woman's bodie, and into the rest of those frantike

persons, whom I have mentioned, and caused them to utter those strange matters, and yet even to confesse this, they are very loath; for the devill fore-knoweth not what is to come, because hee hath no propheticall spirit. [The sentence which now follows contains what is perhaps the most remarkable instance of clairvoyance on record. It is impossible to read it without noting the literalness with which the venerable Spaniard has anticipated, by nigh three hundred years, the recent Spiritualist strictures on the Seybert Commissioners, and I greet the Hidalgo's sentiment with the warm affection of an old and familiar friend.] "They hold it a very sufficient argument to avouch, This is false, because I cannot conceive how it may be so; as if difficult and quaint matters were subject to blunt wits, and came within the reach of their capacities."

(Chicago Herald.)

DR. CONES IN SOCIETY.

A Reception to the Theosophist.

Colonel and Mrs. John C. Bundy Present the Distinguished Scientist to a Brilliant Company of Ladies and Gentlemen—Interesting Dialogue.

"You shall telephone without a wire." Those who listened saw a man in the prime of life. The speaker stood under a gracefully carved arch which half spanned the intersection of two parlors. His auditors filled the apartments, clustered in the modern hallway, and were grouped on the entresol half way up a short staircase. The time was Friday evening and the place the residence of Colonel John C. Bundy. "You shall telephone without a wire," repeated Professor Elliott Cones, and General Stiles, to whom the distinguished scientist addressed the remark, nodded.

In presenting the guest of the evening Colonel Bundy had used these words:

"It is fair to infer that this assemblage of representative people came here this evening for two purposes in view—first, to greet an accomplished gentleman in a social way; second, to hear from the lips of a scientist who has made an honorable mark in various fields of science his views on psychical matters, to which it is well known he has given much experimental study and reflection. Although fatigued after a week's round of incessant duties, social and professional, and not in his best form for the task, I feel sure Dr. Cones will kindly consent to express himself on any questions which the friends present may desire to put. There is universal interest in all that pertains to the spiritual side of life. Some present to-night know that the grave brings no hiatus, that life continues after death has stilled the mortal frame which the spirit had temporarily used, and that the discarnate spirit can at times and under certain conditions manifest to friends; and, no doubt, all present would like to be possessed of this knowledge. There are also many complex and difficult problems in psychics, questions germane to the main proposition which need elucidation, and of which we as yet know but little. All these matters are legitimate topics for consideration this evening. I know not what trend the conversation may take, but I am sure the friends will maintain a candid attitude and carry forward the discussion in a kindly and not hypercritical spirit. I do not feel sure that any of us will indorse all that Dr. Cones may say, and some of us will quite likely not be able to agree with him as to the rationale of certain phenomena, the existence of which none will probably deny."

Among those present were the following: Mr. and Mrs. J. H. McVicker, General and Mrs. I. N. Stiles, Dr. A. Reeves Jackson, Mr. and Mrs. Charles Henrotin, Mr. and Mrs. J. E. Woodhead, Mr. and Mrs. Franc B. Wilkie, Mr. and Mrs. J. W. Scott, Dr. Julia Holmes Smith, Dr. Sarah Hackett Stevenson, Dr. Lella G. Badell, Mrs. J. M. Flower, Miss Rice, Mr. and Mrs. Stanley Sexton, Professor Rodney Welch, Mr. and Mrs. W. M. Salter, Mrs. E. C. Hopkins, Mrs. U. N. Gestefeld, the Misses Woodhead, Miss Bigelow, Mrs. C. K. Sherman, Mr. and Mrs. B. F. Underwood, Dr. and Mrs. Woolley, Mr. and Mrs. D. Harry Hammer, Mrs. and Miss Mason, Captain and Mrs. Calender, Mr. and Mrs. Zimmerman, Mr. and Mrs. W. S. Godde of Salt Lake City, Mrs. Mary Dye, Mr. Frank Howe, Miss Hammer, Miss Huling, Mrs. Wallace of Saratoga, Mr. Edward Parker and Miss Parker of Little Rock, Ark., and Mrs. A. V. H. Wakeman.

The central figure of an intellectual assembly of ladies and gentlemen—Professor Cones—was upon his feet, as he good naturedly expressed it, "to be shot at." Not inapt was the metaphor either. The erudite man who is the head of the Theosophical order in America had signified his willingness to answer fair-minded questioning with candor and truth—from the standpoint of a Theosophist. In selecting a company to meet their guest, Colonel and Mrs. Bundy had invited men and women of ideas. There were those present whose convictions are so foreign to the conclusions reached by Professor Cones that the outcome of an argumentative duel was awaited with interest. The Washington scientist, in response to a query from Mr. Underwood, argued that it is perfectly reasonable for matter to exist in a shape in which it is not cognizable to the senses.

General Stiles said it was generally agreed that there could be a manifestation of force independent of any physical action. "But beyond this point," added the lawyer, "I cannot get. Has the whence been determined?"

Dr. Cones intimated that while he made no claim to omniscience he thought it possible to produce certain effects with embodied spirits, which it was popular among Spiritualists to attribute to disembodied ones. The whole question was one of clairvoyance, the vital issue of which is whether it is possible for one person to affect the intelligence of another at a distance without the intervention of a material conveyor of thought. On this point Professor Cones assumed a broad and emphatic affirmative ground. He insisted that men could telegraph without any wire. The theory of thought transference was one which involved the concentration of thought to a single point, thus projecting it to the farthest limit.

Colonel Bundy asked whether it was not possible for disembodied spirits to accomplish in this particular as much as Dr. Cones claimed for embodied ones.

Dr. Cones—There is nothing to hinder it. General Stiles—Yes, but some of us want to know whether there are any disembodied spirits.

Dr. Cones asserted his belief in an astral fluid which made communication possible between parties widely separated by distance. Professor Welch said that certainly nothing was to be gained by closing eyes and ears to those who had patiently investigated great problems. There was a time when chemical affinity was not believed. To-day no one knows how long it will be before some dis-

covery will prove that the theory of atoms, of ether, and of chemical affinity is a mere thing of the imagination and without foundation in truth. "If," continued Professor Welch, "some great recognized discovery were to-day attributed to astral fluid we should accept it."

Dr. Jackson.—Professor, you have interested us in yourself. The article in *The Herald* the other morning, when you were interviewed, represented you as declaring it possible for a man to project thought to an intelligent individuality hundreds of miles. It was stated that your astral body had been seen in Washington. We should be glad to hear something about that. Let me say also that what you tell us we shall have no right to doubt unless we can prove a negative.

Dr. Cones.—The first time this phenomenon occurred was on Sept. 15th, 1884. I had been sitting in Madison Square, New York, on a settee conversing with a lady. I remember that we sat under a strong electric light. We talked for about an hour earnestly on the astral body and kindred subjects. I escorted her to her residence and returned to the Fifth Avenue Hotel, where I was stopping. Partly undressing and lighting a cigarette, I stretched myself for a quiet hour of reflection. In that position I fell asleep, and remained unconscious for about two hours. Some days later I received a letter from the lady whom I had left that evening declaring that at the time I was lying asleep she had seen me in my proper and natural form. She described me dressed precisely as I was when I laid down to rest. She was brave and honest enough to publish a letter in the *New York Tribune* stating the facts. Since that time my astral body has been seen six or eight times by persons at a distance. The incident when my body was seen in Washington was correctly reported in the *The Herald* interview. I was here in Chicago at the residence of my sister, Mrs. Flower, attending a reception. The lady to whom I appeared did not at the time know whether I was in Washington or Chicago.

Being questioned by a lady, Dr. Cones said about the only characteristic of a psychic he knew of was his ability to sense things that other people cannot see. "A natural psychic is one who, while still in the natural body, enjoys acute astral senses. All admit that clairvoyance is a fact. When a clairvoyant is receiving impressions her physical eyes are closed, that is she does not see with them; and her physical ears are useless. She is insensible to odor or touch."

Replying to General Stiles' intimation that St. Paul's so-called "heavenly vision" had been ascribed to a sunstroke, Dr. Cones said he had no criticism to pass on the Bible. As to what a "sensitive" might be able to see or hear the scientist said Theosophists hold that all the natural senses are duplicated in the astral body. A medium must be a sensitive, but every sensitive is not a medium.

Mr. Underwood thought if all the statements regarding astral appearances could be reduced to evidence it would be worthless.

Dr. Cones.—You are right. All legal evidence nowadays hinges on the evidence of the physical senses. Psychic evidence does not. These facts which I know to be such, are not true on a physical plane.

After making some suggestions to those who might be disposed to investigate psychic phenomena Dr. Cones ceased to be a target for questioners, and the reception passed to its agreeable social features.

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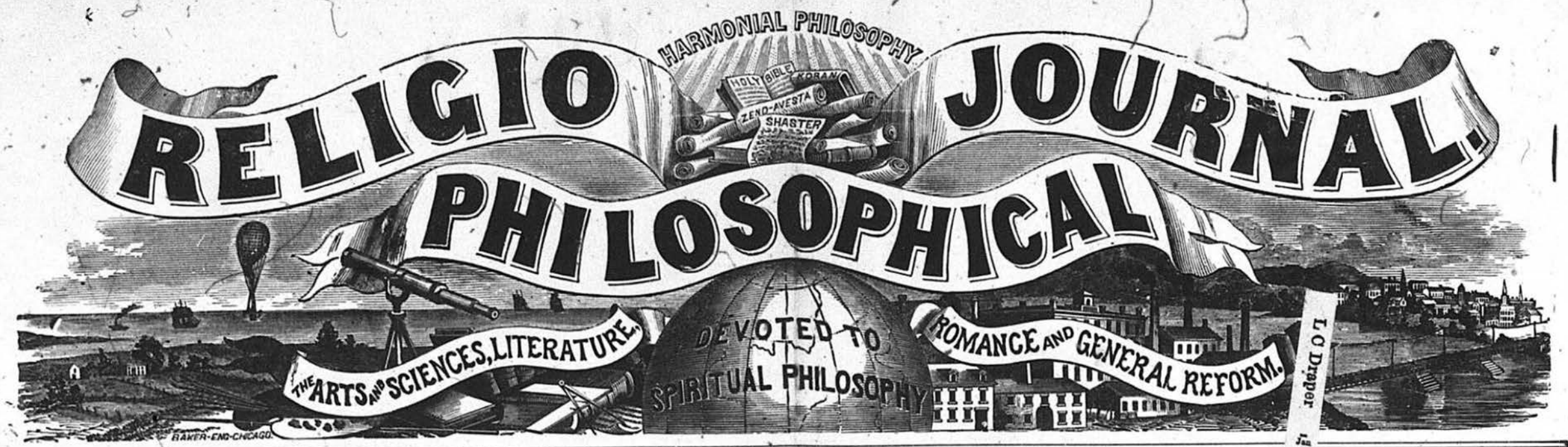
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VOL. XLIV.

CHICAGO, MAY 12, 1888.

No. 12

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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THE SIGNS OF THE TIMES

FROM THE STANDPOINT OF A SCIENTIST.

An Address delivered in Chicago, April 26, at the First Methodist Church, under the Auspices of the Western Society for Psychical Research, by
Professor Elliott Coues.

(Copyrighted.)

Ladies and Gentlemen:—Responding to the flattering invitation of the Western Society for Psychical Research, I have come from afar to address you to-night on a subject that has the most vivid interest possible for every one. I congratulate myself that mine is the privilege of speaking to this cultured and thoughtful audience, assembled in earnest to hear what poor words may do even scanty justice to the "Signs of the Times" in which you and I take living part. I wish to speak, not as the special advocate of this or that school of thought; not as iconoclast of any established belief, neither as Spiritualist, nor as Theosophist, nor as one wedded to any doctrine, but simply as one thinking human being may address another when confident that his theme concerns them both alike. I should be guilty of intellectual recreancy did I fail to speak as I truly think; and I beg for my thoughts the same kindly and sympathetic hearing that I would give to yours were our places reversed. I would not that this lecture-room should resound with words alone; there is another atmosphere about us than the air we breathe, a subtle element to stir, that the "ear back of the ear" may catch its rhythmic pulsation and be moved in close accord.

THE WOMAN QUESTION.

And first among the "Signs of the Times," the "Woman Question." That might, indeed, be not only first, but also last, and all the time, whose full significance we shall see before I have done. And second, Spiritualism, well named the "Mainstay of Religion and the Despair of Science." And third, Psychical Research, to which we turn wistfully for light upon the deeper problems of life. There is needed no Theosophy to discern in these three things a trinity of forces that seem to need but some undiscovered fulcrum on which to turn the world. These are the "Signs of the Times" we shall question to-night, whether they be only surface-ripples to pass with the passing winds, or whether, indeed, such tremors portend a violent upheaval of ground considered secure. No alarmist I, who have faced the facts too many years for that! But history will fail to repeat itself, and that failure would mean that eternal cycles of time should swerve from an appointed course; that human progress should be, not an orderly unfolding of man's destiny, but a spasmodic struggle against fate; history will fail us, I repeat, if men now living in this very day do not witness, on the turn of the century, greater changes than any of us know as yet, do not experience during their own lives, the full cumulative effect of spiritual and material forces which have silently been in operation for the past six hundred years. That is the law, the law of Karma, escape from which the world has never known.

The progress of evolution or development is never in one straight line, uninterrupted; it is revolutionary; it is cyclical; it returns upon itself like a spiral coiling higher and higher; and every completed turn of the coils is marked by changes that seem almost like

catastrophe if viewed alone, but which seem harmonious and necessary when viewed in the full light of all that has gone before; nay, which also unfold a prophecy for those whose mind's eye is thrown upon that which is to come. For the causes of yesterday are the effects of to-day, and the law remains whether it be days or years or centuries taken into account. It is the cycle of 600 years that I first call to your attention to account for what goes on to-day, and not a merely political cycle of that length; not a round-up of human history only, but a far deeper and more necessary turning point, a very astronomical period in the life of our planet. It is hard to realize this, to bring it home to our thoughts and feelings, that now is one of these turning points; yet this is historically true, for revolutions—by some called revelations—have not failed to recur for twenty-four hundred years at least, at intervals of six hundred years, and at each one of these the figure of some one man has stood for the visible embodiment and very incarnation of the spirit of his time, the index of mighty issues of the fulness of time.

THE CYCLE OF 600 YEARS.

There are those students of mystical lore, especially among the strange beings who call themselves Rosicrucians, who attempt to trace the narrows or cycles of 600 years much further back; but I will be content to mention but four, each in the briefest word: In the year 1222 one of the greatest conquerors the world has ever seen was at the height of his glory; the great Mongolian chieftain, styled the perfect warrior, had overrun the Eastern Continent and established his rule, from what is now Turkey to far Cathay—sole monarch by right of might over millions of men left living witnesses of a million slain. The night of the dark ages brooded over Europe, while the heel of the conqueror stamped on the neck of Asia. Five years later Genghis Khan, personification of brute force, was mouldering dust, and conjunctions of planets in the skies, those strange portents from heaven to earth, attested the turn of the cycle from whose initial point the spirit of light was to struggle with Europe for such ascendancy as we behold to-day, and take 600 years to reach her zenith.

Who or what before Genghis Khan? In the year 622—600 years before exactly—the founder of Moslem was 40 years old when occurred the Hegira and the initial impulse of one of the ten great religions of the world; and millions of men have gone to the Mountain or the Mountain has come to them under the banner of Mahomet, whose coffin has hung in the air ever since for millions of believers, the while that like countless throngs have crossed the thread of Alisrah to the Paradise of the Blessed. Unwind now the coil yet another 600 years; and need my Christian friends be told that the Star of Bethlehem had risen; the wise men had worshiped; the shadow of the cross was imminent on Calvary, and the light was kindled in the hearts of men, to slumber never so long, was to flash athwart a world with growing splendor.

Uncoil the thread once more; yet one other turn of the Wheel of Life that spins its web for 600 years, and if there be a Buddhist here to-night, let him think that then it was that his Lord Buddha brought the Light of Asia that should burn through the ages till one-third of the human race should have caught its gentle, patient ray. Verily hath the spirit been left without a witness never; that spirit, omnipotent for weal or woe, is not for a day, but, forever, with great incarnate avatars or messengers that speak to races and nations and epochs, with lesser angels or demons, as the case may be, that speak to us every one, every day and hour, if so be it we can hear the voice of the silence within the heart.

And this is 1888. No more than a lifetime of one man is the finishing of the last 600 year cycle from 1222. My friends, now do you wonder that the times are critical? Not that we need expect the millennium or prepare our ascension robes to-night, for the mills of the gods can be trusted to grind on awhile yet; but we may recognize in what I have said some reason for the strange and otherwise scarcely explicable thing of the crisis which confronts us. I discern in it a kind of consummation or fruition of great social, intellectual and moral forces, which have long stealthily been at work, and a glance at some recent steps we have taken will best show where we stand.

THE INTERNATIONAL CONGRESS OF WOMEN.

For example, the woman question. I have just come from Washington and from the most deeply significant spectacle it has ever been my lot to witness. I mean of course the International Congress of Women. It was magnificent! With scarcely a metaphor I may say this movement is big with fate; a very pregnancy of the times over shadowed by a mighty spirit! My heart was sad as I sat in that vast throng and heard the burning words of appeal for rights; for rights only, not privileges or favors; for the right to be heard; for the equal rights of both sexes; for the abolition of odious discriminations against the weaker by the stronger; for the right of equal education; for the right to take part in social reforms; for the right to promote social purity and temperance and every virtue; for the right to earn a living; for the right of political enfranchisement; for the right to the pursuit of happiness in her own way. My heart was sad, I say, when the thought came over me of what injury and insult the brave leaders of the movement, and through them every woman in the

land, had suffered for the forty years of their wandering in the wilderness of the arrogance and the ignorance of my own sex, before so much, as a sight of the promised land was theirs in the shape of even a respectful hearing. But then came the glad revulsion of feeling; that is done with, and we are all so far ahead. And as I listened I could not help pondering about that strange thing which some of us know as psychic force or spiritual power, and it seemed to me then, if never before, a reality.

Think for a moment of these things: concentration of will-power; fixed, firm, if you will grim, determination of the great women who have led their cause for a life time. Think of the fixity of purpose; of singleness of aim; of disinterested benevolence; of unselfish endeavor; of ardent aspiration; of fervid appeal; of personal example; of the contagion of enthusiasm; of unflinching courage; and think you my friends, such forces can be set in operation and be futile. No! a thousand times no! These are real forces, powers, principles, living and operative, and the law of gravitation is not a fixed fact in nature than that such forces are the effectual and necessary causes of concrete results—hard solid facts in human progress, not less substantial and enduring than the granite of which we rear material edifices. Such forces can not ferment without leaving the lump, and the abundant leaven of the last convention can be no more disputed than explained away. It is a grand result that we see to-day; it is all abroad; it is in the air; the birds are carrying the news; the flowers are nodding the secret to one another, that woman's rights are secure in America. Only ten years ago, such a convention would have been greeted with jeers and sneers from the lords of creation; a little further back, had it been attempted, the women might have been mobbed as the anti-slavery heroes were before that cursed blot was wiped from the annals of the nation; a little further back it would simply have been impossible for women were still sleeping in chains like those the African wore, visibly were amongst us; and what does this movement mean to us all, not only to the women most concerned but to their worser halves. I will tell you: It is another declaration of Independence. It means freedom, the watch word of every true American; liberty, dear to every man's heart—to woman's not less dear; independence of thought to the uttermost; freedom of speech to the bounds of propriety; liberty of action to the verge of enforcing even another's equal rights—and these are priceless boons, without which man has not his manhood's heritage.

My friends, the woman question, as it is called, has yet a deeper significance than appears upon the surface. The "surface indications," as they say in mining regions where we dig in the bowels of the earth for hidden treasures, are the substantial benefits to accrue to women and hence to society from the triumph of their cause; but viewed from my standpoint, which you know is that of a psychic researcher, it is a problem in a psychic science which has worked out its own solution; and that this problem is involved in a still broader one I can easily show. That broader problem is no other than Spiritualism.

Was it not the 40th Anniversary of the Woman's Rights Movement that was celebrated the other day in Washington? What now was the year when the first faint raps at Rochester rapped out the message from a passing to a coming generation? They are twins, I may say, almost, these two great pulsations of the soul-life of the nation. And as they grew side by side, the one never knocked louder at the gates of congress than the other has knocked at the door of the understanding of millions of Americans, begging to be heard if not entertained. Upon the answer we give to Spiritualism more depends, for better or worse, than, perhaps, upon any other problem which we are now called upon to solve. It will not down, and why should it? It has come to stay, and why should it not? It is no new thing, indeed, the newness is in our rawness, not in it; for Spiritualism has been in the world since when man, being a spirit, became possessed of a body; but that phase of it which we commonly call "American Spiritualism," and which is now a great social and moral—I almost said a national—question, has grown up within the memory of some of us here to-night. It is not here and there, it is everywhere. Its advocates, real or nominal, tacit or avowed, have passed from the thousands into the millions in the United States. If the Spiritualists should band together and pull together as a political party, they might not elect a President, but they could turn either way the scale of a closely contested campaign. Their cause would be a stronger one at least than any of the other collateral issues in the struggle between our two leading political parties.

But just as the woman question has suffered most from the apathy or indifference of women themselves as a body, so the progress of Spiritualism toward any material goal or substantial worldly reward has suffered most from difference of opinion and ever fluctuating shades of belief in its own ranks. Moreover since the every question of Spiritualism cuts literally deep into a man's soul—deeper than fame, or wealth or power or any temporal advantage, because it is not only for now but forever in his view, so does Spiritualism kindle and foster every passion, every emotion, excite every perturbation of the soul that is possible; on the one hand, as he may be upturned to the loftiest aspirations, the purest sentiments, the keenest

vision of the soul, so may he be bent down to the most grovelling aims, the coarsest vices, the obscuration of the soul, the loss of will-power, judgment, and conscience. Both such extremes are witnessed daily, and, indeed, it is a giant of terrible, over-mastering potency whom he invokes who dares "try the spirits," whether they be true or false; a genius more formidable than ever Aladdin rubbed out of his lamp springs into existence when man trims the lamp of life to spiritual fire.

The ordinary degree of oscillation of men in their every day business or pleasure, is a narrow sweep of the balance of fate in comparison with the extent and intensity of vibration of him who dares stretch forth his hand to stir the veil of Isis! Small wonder, then, that Spiritualism may prove a blessing or a curse; no wonder that its extremes are so far from the ordinary experiences of men; no wonder that its phenomena are at once the mainstay of religion and the despair of science; and still less is it in any way remarkable, either that Spiritualists should differ so widely regarding their phenomena, or that busy men of every day should ignore or deny them as foolishness. But the question cannot be ruled out of court, nor can the court adjourn; for the human court of appeal in all such matters is always in session, and the case perpetually recurs. How then shall the case be decided?

EVIDENCE OF THE TRUTH OF SPIRITUALISM.

Let us hear some evidence: Is it or is it not a fact that the action of gravitation is sometimes overcome by some superior opposing force, so that things which ought to stay down go up instead? The answer of Spiritualism is: "Yes, that is a fact."

Is it a fact that numberless other mechanical effects and physical movements result from the manifest operation of a force that is neither mechanical nor physical, nor vital, nor mental in any sense known to or recognized by the orthodox sciences of our day—a force whose origin or source, and whose means of manifestation, are alike ignored by science? And Spiritualism answers: "Yes, that is a fact, as well attested as any natural phenomenon to be found in ordinary text books of the schools."

Is it a fact, that this strange, mysterious force, of awful significance and most potent consequences, exhibits intelligence, volition, purpose, and all the other attributes of mind as distinguished from matter? Does it act, in short, as if it had a will of its own, knew what it was about, and show the quality of consciousness? And Spiritualism says emphatically: "Yes, that is a fact: it does just that."

So far, my friends, though we have gone pretty far, we are still on tolerably safe and easily conceivable grounds, because we have only established that that mysterious force is identical with the force of our own minds. It is the same force I use to stand my body here and hold this paper and speak—a conscious exertion of will-power intelligently directed to a certain set of actions, by the control which my mind has over my body. But the next two questions we shall put to Spiritualism, if answered in the affirmative land us upon the shore of the Great Unknown.

1. Is it a fact that this mental force which Spiritualism recognizes can and does act without any known means of communication between mind and matter; that is to say, without any physical body? and Spiritualism answers: "Yes, it does so act, and therefore is not only a mental but a spiritual force." It is just as if I, standing here without any visible body, should be able to make this table move by a code of signals and answer for Spiritualism, "Yes."

2. Since this force can answer questions, what does this force proclaim itself to be when asked, "What are you?" The answer usually is: "I am a disembodied spirit who still lives since my body died, and I am able to communicate with you who are still embodied." This is the pivotal point of Spiritualism. This is the answer, said to be reiterated steadily thousands of times, in reply to the old, old question, "If a man die, shall he live again?" Faith, indeed, has whispered to hope throughout the ages that a man shall live again who has died to the world. But here and now comes Spiritualism offering to replace that faith with knowledge, to prove that hope by its own fruition; and I can conceive now no more momentous a question than this: Is it true, or is it false?

Thus far, I have been representing fairly what Spiritualism claims; but it is not fair for me to be only a mouth-piece of another's thoughts. My audience has the right to demand of me what I, too, think or know or believe, else there would be no use of my being here to-night; and I will not stand convicted of evading that point, not even if everything I say were to be proven wrong to-morrow.

THE OPINIONS OF A SCIENTIST.

Now, my whole training in life has been that of a scientist, accustomed to cool, critical, skeptical, yet unbiased looking at every question that comes up, scrutinizing all things to the best of my mental ability, submitting all statements to the test of verification by actual experiment. I hold my mind open on all sides ready to receive and entertain any thought that may seek to gain lodging there. I have no preconceptions respecting what is naturally possible or impossible. To my mind nothing I can conceive of is theoretically impossible, outside of mathematics; and on a deeper view one thing is about as likely or unlikely as another, because one unfathomable mystery underlies every phenomenon in nature. It

is to me no more unlikely that a man's soul should live after his body, than that it should not; no more remarkable that he should have a soul than that he should not have one. I only want to know, you know, and in my character of a scientist I am bound to be perfectly indifferent to the result of that knowing. If I have a soul, that is all right; if not, that is also all right and proper. I was not consulted on coming into existence, and my private taste or wishes in such a contingency are quite foreign to the question. Furthermore, I neither believe nor disbelieve on the authority of the Bible or any other authority whatsoever, save the supreme arbitration of such reason and observation as I can bring to bear on any question. Sentiment is foreign to all such investigation. Religion is something aside from investigation, since it rests on faith in the evidence of things unseen, not on knowledge of things seen. Likewise I have no regard for consistency as a jewel, if by that we mean we must stick to our opinions whether or no. I would reverse every opinion I ever formed or could form, on proof of its wrongness, and be consistent with nothing but the laws of mind applied to the laws of evidence; for these intellectual laws are immutable in the human constitution.

Will you have now the opinion of such a person as I have described, who for about ten years has studied, watched and followed the phenomena of so-called Spiritualism, and who speaks from personal experience with almost every one of them? Then let me tell you I know that the alleged phenomena of Spiritualism are true, substantially as alleged. "Substantially true as alleged"—that is a broad statement for any man to make, and I make it fearlessly, of knowledge in the premises. It is a tremendous admission to come from such a man as I have described myself to be, if he have any regard for his reputation as a scientist. It is almost scientific suicide; and when the news reaches the venerable Smithsonian Institution where I live, the wits will be asking if the remains of my reputation are to follow by express and have a decent funeral. But I had rather be right than in a wrong majority. Let me not be misunderstood, however, and hereafter misquoted as saying that everything in Spiritualism is true, or that all the instances of the alleged phenomena are genuine; far from that! When I say that the alleged phenomena of Spiritualism are substantially true as alleged, I mean each one of the several different kinds or classes of physical manifestations, can and as a fact does occur. Granted that most public exhibitions, particularly of that strangest of phenomena, materialization, are fraudulent, knowingly, wilfully and shamefully intended to deceive; granted that most of the rest are obscure, perplexing and unsatisfactory, or unsuited to any investigation, though not intentionally fictitious; granted that yet others are illusory or delusive, and wholly misinterpreted; with all these admissions, and all these grave omissions for lack of evidence or through erroneous conclusions, yet the residuum not thus set aside is a vast array of natural phenomena which cannot be explained away—cannot be set aside, and have not yet been explained to the satisfaction of science or of average everyday common sense. We do not know, in fine, what these phenomena mean, unless, indeed, a tremendous admission again!—they mean what they say!

PHENOMENAL SPIRITUALISM.

It would take me too far over an almost boundless field to traverse each one of the phenomena of Spiritualism, and repeat: This is a fact; that is a fact; the other is a fact. I presume upon the acquaintance of my audience with the general drift of the Spiritualists' statements of fact as such, and were I to draw upon the experiences of a Theosophist I might even add to the already sufficiently startling array of phenomena which I know to be true. But I must pass on to the next and most obvious questions. These things being true, what are you going to do about it? What are you going to do with them? What use shall be made of them? How shall they affect our thoughts and lives; and how shall they be brought into the current of ordinary human affairs, that they be invested with a practical, not merely theoretical, a vital, not merely speculative interest, and be made subservient to human welfare and progress? There should be a niche in the Temple of Science for many a truth that now begs for a place; there should be room in every human breast for truth, even new truth, or else there is something wrong with science and with sentiment, and the times are out of joint indeed.

To face fearlessly, to answer honestly, to settle if possible, these questions, would seem to be the peculiar province of psychic research; and if such a thing as psychic science be possible, I have no fear for the result of the investigations now conducted in many cities besides Chicago, by men who are honest, who are intelligent, and who are not afraid to follow the truth as it seems to them, wherever it may lead. You see I am true to my own cloth. I have faith in science if in nothing else, and I am just the one to call most loudly for scientific methods to be applied to all subjects of human investigation. If Spiritualism or Theosophy is leading me a wild-goose chase over a treacherous morass in the wake of a will o' the wisp, I want to catch that ignis fatuus, and hold it up and show that it is not the soul of my departed friend as I supposed, but a quantity of carburetted hydrogen which shines in the dark; or more likely a good solid fleshy medium in spirit robes of luminous paint.

(Continued on Eighth Page.)

THOUGHT TRANSFERENCE.

HUDSON TUTTLE.

The English Society for Psychical Research have given greater attention to thought transference than any other subject which has engaged its attention, claiming that if it be proved, it becomes the foundation for a working theory, coordinating a vast number of related facts and phenomena. It was the conclusion of the committee after numerous experiments, that thought reading was an established fact. The adage, "The devil is near when you talk about him," is proven daily, for when an individual is going to a certain place expecting to meet certain ones, his thoughts go before him, and impress themselves. When these connected by intimate relations think of each other, their thoughts vibrate in responsive brains. Distance has inappreciable influence on the transference of thought. It may take place in the same room, or when the two persons are thousands of miles apart. As a personal experience I will relate one of many similar incidents which have awakened my attention to this wonderful phenomenon. Sitting by my desk one evening, suddenly as a flash of light, the thought came to write an article for the *Harbinger of Light* published at Melbourne, Australia. I had by correspondence become acquainted with the editor, W. H. Terry, but there had been no letters passed for nearly a year. I had not thought of him or his journal, for I do not know how long a time, and I was amused at first with the idea of writing on the subject suggested. But the impression was so strong that I prepared and forwarded an article. Nearly two months passed before I received a letter from Mr. Terry requesting me to write an article, and making due allowance for time the dates of our letters were the same. In our experience this crossing of letters answering each other, has twice occurred, the second to Mr. Terry answering a request of mine.

I have gathered a series of facts illustrative and demonstrative, by their cumulative evidence. If any one statement be questioned as improbable, we must consider the probabilities increase with each and every instance corroboratory, and when a constantly augmenting series continue in the same line, each number adding strength to the others, the probability becomes a certainty. Dr. Nicolas, Count de Goumery of Corfu, gives his personal experience in March number, 1885, of the *Journal of the Society for Psychical Research*.

"In the year 1869 I was officer of health in the Hellenic army. By command of the War office I was attached to the garrison of the Island of Zante. As I was approaching the Island in a steamboat, to take up my new position, and about two hours distance from the shore, I heard a sudden inward voice say to me over and over in Italian, 'Go to Voterra.' I had no association with the name of M. Voterra, a gentleman of Zante, with whom I was not even acquainted, although I had once seen him, ten years before. I tried the effect of stopping my ears, and of trying to distract myself by conversation with the bystanders, but all was useless, and I continued to hear the voice in the same way. At last we reached the land; I proceeded to my hotel and busied myself with my trunks, but the voice continued to harass me. After a time a servant came and announced to me that a gentleman was at the door who wished to speak to me. 'Who is the gentleman?' I asked. 'M. Voterra,' was the reply. M. Voterra entered, weeping violently, in uncontrollable distress, imploring me to follow him at once, and see his son who was in a dangerous condition. I found a young man in maniacal frenzy, naked in an empty room, and despaired of by all the doctors of Zante for the past five years."

By magnetism Dr. Nicolas effected a perfect cure, the maniac becoming in the meagre state clairvoyant.

The following is by C. Ede, M. D., Guilford (J. S. P. R. July, 1882).

"Lady G. and her sister had been spending the evening with their mother, who was in her usual health and spirits when they left her. In the middle of the night the sister awoke in a fright, and said to her husband, 'I must go to my mother at once; do order the carriage. I am sure she is ill.' The husband after trying in vain to convince his wife that it was only a fancy, ordered the carriage. As she was approaching the house where two roads meet, she saw Lady G.'s carriage. When they met each asked the other why she was there. The same reply was made by both. 'I could not sleep, feeling sure my mother was ill, and so I came to see. As they came in sight they saw their mother's confidential maid at the door, who told them when they arrived, that their mother had been taken suddenly ill, and was dying, and had expressed an earnest wish to see her daughters.'

The daughters having so recently parted from their mother, made them particularly susceptible to her influence.

T. W. Smith, Ealing, W. Eng. (J. S. P. R. July, 1882) has this experience showing the close bonds which unite husband and wife:

"I had left my house, ten miles from London in the morning as usual, and in the course of the day was on my way to Victoria Street, when in attempting to cross the road, made slippery by the water cart, I fell, and was nearly run over by a carriage coming in an opposite direction. The fall and the fright shook me considerably, but beyond that I was uninjured. On reaching home, I found my wife waiting anxiously, and this is what she related to me: She was in the kitchen when she suddenly dropped, exclaiming, 'My God, he's hurt!' Mrs. S. who was near her heard the cry, and both agreed as to time, etc."

The Rev. P. H. Newham (J. S. P. R., Feb. 1887) relates an interesting series of experiments in will power. He was able while in church to draw the attention of any one in the audience by simply directing his thoughts to them. He experimented at a series of concerts, selecting those in front of him so that they could not catch his eye by simply raising their heads. "It was very interesting," he writes, "to see them first fidget about in their seats and at last turn their heads around and look about them, as if to see whence the uncomfortable feeling that influenced them proceeded."

The London Spectator for Christmas, 1881, contains an interesting story by A. J. Duffield, of thought transference. The gist of this story is that a Mr. Strong went to Lake Superior and became captain of the Franklin copper mine. He fell sick and would have died but for the care of a lady whose husband was a director of the mining company. She had him carried to her own house, and nursed him with kindest care until he recovered. Seven years after this event, when he had drifted away from the mines, he was sitting by himself one evening, when he suddenly saw this kind lady in a room with nothing in it, no fire, no food. She was calm and quiet, with the same face she had when she nursed him in the fever. He thereby was

made deeply conscious that she was in distress, and sent her a most liberal amount of money by mail. The day after he received a letter from this lady, saying that her husband was sick, and that they were in great suffering, and asking for aid.

In this instance the mind of Capt. Strong was bound to his preserver with strong bonds, love, gratefulness and expectation of sometime repaying his great obligation. It was in proper condition for the reception of such thoughts, while on the other hand, under the pressure of suffering, the ladies' mind was in condition to give force to the emanating thoughts.

The *Springfield Homestead* published what it calls an odd circumstance, but so far from being odd is of proverbially common occurrence. A Mrs. A. and her daughter called on their relative, Mrs. B. of Central street. On their way thither they remarked how pleased they would be if Mrs. B.'s daughter, Mrs. L., of Hartford, could only be there too. This remark was repeated to Mrs. B., and she replied that her thoughts were similar. Then one of them recalled the old saying that the combined thoughts of three women can bring any one from any place, and the reply was made that if wishing would bring Mrs. L. she would surely come. Mrs. B. prepared strawberry cake, saying her daughter, Mrs. L., was fond of it, and that she was going to lay a plate for her just as though she was there. As they were sitting down to tea, the door bell rang and in came the much wished for Mrs. L., great to their surprise. When asked how she happened to come, she replied that she did not intend to do so until that day, and decided to do so because tormented with the impression that some one wanted to see her. She is not accustomed to come to Springfield, not having visited her sister before in a year.

Henry Watson, of Mill Village, Pa., was suddenly impressed that his services were needed at a certain point on French Creek. There was no assignable cause for his going, and he resisted it as a vagary. The impression, however, grew so strong that he yielded as to a charm. When within a short distance of the spot cries for help reached his ears. In the creek he found George Dowler and wife struggling for their lives. They had attempted to ford the creek, and missing the way were submerged. He was holding on to the horse while the swift current was carrying his wife to her death. Taking a boat Watson rescued her from certain death. Had he not arrived at that very moment, she would have been inevitably drowned.

L. M. Hastings of Osceola, (Iowa), had a son murdered near Grand Island, Neb. The night after the crime was committed he awoke about midnight with his attention fixed on an apparition at the foot of the bed. He saw the representation of two men with great distinctness and something told him that they were the pictures of the murderers of his son. He studied them carefully until they faded out of sight, and then arose and wrote a description which was forwarded to the prosecuting attorney. It was found to be a thoroughly accurate description of the men who were then under arrest and who were without doubt the guilty parties. Mr. Hastings had never seen these men or received any description of them.

TRANSFERENCE OF THOUGHT AND PAIN.

Mrs. Arthur Severn, the distinguished landscape painter, (J. S. P. R., March, 1884), writes of an accident to her husband which at once impressed itself on her:

"I woke with a start, feeling I had a hard blow on my mouth, and a distinct sense that I had been cut under my upper lip, and held my handkerchief to the part as I sat up in bed, and after a few seconds, when I removed it, I was astonished not to see any blood, and only then realized that it was impossible that any thing could have struck me, and so I thought it was only a dream. I looked at my watch and saw it was seven, and finding Arthur (my husband) was not in the room, I concluded he had gone out on the lake for a sail as it was fine."

"At breakfast (half-past nine) Arthur came in rather late, and I noticed he rather purposely sat farther away from me than usual, and put his handkerchief to his lip in the way I had done. I said: 'Arthur, why are you doing that? I know you have hurt yourself; but I'll tell you why afterwards.' He said: 'Well, when I was sailing a sudden squall came, throwing the tiller suddenly around, and it struck me a hard blow in the mouth under the upper lip and it has been bleeding a good deal and won't stop.' I then asked: 'At what time did it happen?' He answered: 'It must have been about seven o'clock.' I then told what had happened to me, much to his surprise and all who were at the tables."

Rev. J. M. Wilson, head master of Clifton College, (in J. S. P. R., March, 1884) presents a fact, which while admitting of telepathic explanation may be referred to a higher source:

"I was at Cambridge at the end of my second term in full health, boating, football playing, and the like, and by no means subject to hallucinations or morbid fancies. One evening I felt very ill, trembling with no apparent cause; nor did it seem to me at the time to be a physical illness, or chill of any kind. I was frightened. I was totally unable to overcome it. I remember a struggle with myself, resolving that I would go on with my mathematics, but it was in vain. I became convinced that I was dying. I went down to the room of a friend, who was on the same staircase. He exclaimed at me before I spoke. He pulled out a whisky bottle and backgammon board, but I could not face it. We sat over the fire, and he brought some one else to look at me. Toward eleven, after some three hours, I got better, got to bed and after a time to sleep, and next morning was quite well. In the afternoon came a letter stating that my twin brother had died the evening before in Lincolnshire."

Rev. Canon Warburton, Winchester, Eng. (J. S. P. R., May, 1884) relates the following, which is of interest as an example of transference of thought and of sensation:

"I went from Oxford to stay a day or two with my brother, then a barrister at 10 Fish Street, Lincoln's Inn. When I reached his chambers I found a note on the table apologizing for his absence, and saying he had gone to a dance, and intended to be at home soon after 1 o'clock. Instead of going to bed, I dozed in an arm chair, but started up wide awake exactly at 1, ejaculating, 'By jove, he's down!' and seeing him coming out of the drawing room into the brightly illuminated landing, catching his foot in the edge of the top stair and falling headlong, just saving himself by his elbows and hands. (The house was one I had never seen, and I did not know where he was.) I again fell adoze, for half an hour, and was awakened by my brother suddenly coming in and saying: 'Ah! there you are! I have just had as narrow an escape of breaking my neck as I ever had in my life. Coming out of the ball room, I caught my foot, and tumbled full length down the stairs.'"

The following is vouched for by Miss Milli-

cent Ann Page, sister of Rev. A. Shaw Page, Vicar of Lesly, Eng., to whom it was related by Mrs. Elizabeth Broughton, Edinburgh:

"Mrs. Broughton aroused her husband, telling him something dreadful had happened in France. He begged her to go to sleep again. She assured him she was not asleep when she saw what she insisted in then telling him. First, a carriage accident, which she did not see, but she saw the result: a broken carriage, collected crowd, a figure gently raised and carried into the nearest house, and then a figure lying on the bed which she recognized as the Duke of Orleans. Gradually friends collected around the bed, among them several members of the royal family—the Queen, then the King—all tearfully, silently watching the dying Duke. One man, she could see his back, but did not know who he was, was a doctor. He stood bending over the Duke, feeling his pulse with his watch in his other hand. Then all passed away. In the morning she wrote down in her journal all she had seen. It was before the days of the telegraph, and two or more days passed before the *Times* announced the death of the Duke of Orleans."

A short time after she visited Paris, recognized the place of the accident, and received an explanation of her impression. The doctor who attended the Duke was an old friend of hers; and as he watched by the bed he said his mind was constantly occupied with her and her family. The reason therefor was the remarkable likeness between the members of her family and those of the Royal family, then present. 'I spoke of you and yours when I reached home, and thought of you many times that evening,' said the doctor. 'The likeness between yourself and the Royal family was never so strong. Here was a link between us, you see.'"

(To be continued.)

"NELL AND LOT."

Names that Should Go Down to Posterity and up to the Archives of Immortality.

The following, from the *Daily Telegraph*, Eng., will be read with deep interest:

Just when sad stories of whole Swiss communities and portions of Alpine villages being swallowed up by sudden slips of vast masses of snow reach us, and we sympathize with the far-distant sufferers, a tale still more pathetic, and nearer our own homes, comes to us from the picturesque High Peak of Derbyshire. Mark Walker and his wife—for whom all women who read this tale must feel the deepest sympathy—lived in Riding House, on the borders of the bleak moors round the Peak. For days and nights the snow had come down silently, incessantly, until all around was shrouded in a deep mantle of white. Their sheep were all out, scattered on the cold heights, and on Monday last their two only sons—William, aged seventeen, and Frank, a boy of thirteen—set forth in the morning to look after the perishing flock. The lads were in the best of health and spirits, and so eager for their task that they were about starting on their quest without their coats, until their father met them on the road and bade them put their coats on or they would be "starved." They obeyed and went off, taking with them as faithful and intelligent companions two pet collie dogs, Nell and Lot. They made across an old occupation road a short way from Ashtown Inn, and were then seen to strike right up in the direction of Winstone Lee Tor, with its snow-clad heavy overhanging rocks and crags. No doubt the collies divined the object of the journey, and ranged about in search for the lost sheep, while the boys struggled on cheerily with them through the white drifts. Every inch of the ground they would know, and no fears were entertained for their safety until some three hours had passed, when the two collies rushed into the farmhouse alone.

The father and mother were then by the fire, and the mother, with that strange, quick instinct of maternity, at once noticed the odd, nervous restlessness and whimpering of Nell and Lot, and cried out to her husband, "My boys are starving somewhere; let us go and find them." Out they went into the bleak bitterness, the dogs running before them, and, as the people say, "waffling"—that is, snuffing and whining—in their eagerness to get on. Who that knows and loves dogs will say they have not a language of their own? After a long tramp the father and mother took different directions. The poor woman, feeling lonely, called to her husband, and, with just a rising hope in his heart, he hallooed, "Have the boys come back?" and came to her side. The sorrowful answer was "No; they are lost, and we must seek until they are found," and again they separated, the collies sticking to the mother.

When she reached the well-known little gate that led on to the "big moor" she noticed traces of footprints to the left. Here might be the clue at last, and she calls the dogs to her side to put them on the track and the scent. But the dogs only turned their heads, looked wistfully at her, and for once in their faithful lives refused to obey the well-known voice of their mistress. As the poor woman said in her evidence, she "thought it strange," and as the collies would not come to her she went to them. At once they made off towards the huge fringing "seracs," as they are called in the Alps, which hang in pendent festoons of many tons weight over the steep edges of the crags of Winstone Lee Tor. All who have climbed up Swiss mountains know how dangerous these masses of freshly-fallen snow are; and the guides will turn, and with their finger on their lips, indicate the absolute necessity of silence, for a single loud word, or the clattering fall of an ice-axe, might be enough to dislodge the snow and send the party hurling down the steep side of the "arête." Such a terrible event had actually happened before Mrs. Walker appeared on the scene, for, guided by the collies, she came suddenly on the debris of an avalanche, from which projected a boy's foot and ankle, the heel upwards. On this fatal spot the dogs stopped and began to scratch, and at once the mother recognized that the foot was that of her youngest boy Frank. Her husband was far away, searching in another direction on the hills; she was alone, with no implement, no help; but, with a cry of "Lord help me!" My lads are buried here!" she fell on her knees, and began to work away the snow with her numbed hands as best she could. The fierce, biting wind blew round her, and the snow circled her in angry whirling clouds; but she worked on desperately for the sake of possibly saving a life dearer even to her than her own, flinging the snow aside in heaps, until at last she took into her arms and warmed against her heart the rigid, cold body of her youngest child. The face was blue and discolored, and the boy must have been buried, head downward, for some hours. There were no signs of life in the lad, but what will not a mother's passionate love effect? She used every effort to bring back the

color to his cheeks, and there was at last a sign of returning consciousness; but, as she said before the Coroner of the Hundred of High Peak at the inquest, "I thought I had only got him out to see him die." At last Frank opened his eyes and found himself in his mother's arms in the snowstorm.

"Oh, Frank," she cried, "where is Willie?" and he answered, dazed-like, "He was here last night," evidently thinking a whole day had passed since he last remembered life. Then she cried in her agony for help, and her voice brought up her husband, who saw that she "had got Frank out of the snow," and he put the same question to his boy: "Was Willie with thee when this snow fell?" and the whispered answer was again, "He was last night." Mark Walker now noticed that the old dog, Nell, was scratching and "waffling" close by, and barking at him impatiently. Frank was wrapped in his mother's shawl and laid upon the snow, while the parents went to the spot to which the collie called them. There they found the leg of the elder brother, Willie, projecting through the solid mass, at this spot four or five feet deep. All efforts to scrape the boy out of what proved to be his frozen grave, were unavailing, and leaving the mother by her once living child, Walker ran back for and returned with a shovel. "I dug him out," he said to the coroner, "and he was quite dead, face downwards. The snow was four feet deep over his head." Small wonder, but a matter of poignant and inexpressible pity is it to read that the "father was so deeply affected that he could scarcely give his evidence," and that May Walker wept bitterly as she told how she worked alone in the drifting sleet "for dear life," and saved Frank, but "Willie was quite dead." The avalanche had rushed down from the heights and buried both boys, one to live, the other to die.

How do we know this? Simply from the few broken words which Frank was able to give at the inquest, and the words are so intensely tragic that they need no color to bring them home to all human hearts. Quoting from a North of England journal account of the investigation, we find that "the brother of the deceased, Frank, an intelligent lad, was called. He broke down and cried piteously as he told how, after they had tended the sheep and cattle, they went to see the snow on Winstone Lee Tor. While they were looking at it they saw a white mass moving towards them. He and Willie ran to get out of the way. Then they suddenly were buried. He remembered nothing more." From this it seems that the boys' work had been done in the lower moors, and that the fanciful forms of the treacherous snow-wreaths fatally attracted them. The sheep were safe, the cattle had been seen to, and instinctive curiosity brought them right under the hanging cornice of frozen wreath. One can fancy how the poor lads admired and wondered at the fantastic forms that hung over the well-known path beneath the frowning face of the Tor, where in summer time they had plucked the wild flowers, with Nell and Lot beside them. The fearless Derbyshire lads had none of the secrets of the Alpine Club, and may, for all we know, have laughed aloud in delight, and their ringing voices may have given the initial impetus to the "white mass" that grew, and gathered, and "moved slowly," but appallingly and surely, upon the little group of boys and dogs. They must have rushed away in terror, for the body of Willie was found far from Frank's; the greater mass of the slip fell on and probably instantaneously smothered the elder brother. And the dogs? Swifter of foot, it may be keener of instinctive danger, they either escape the fall altogether or managed to struggle out of the drift. No doubt they yelped and "waffled" round the scene of the catastrophe—as touching as any mournful record of the dark tales of the Jungfrau or the Matterhorn—and then, with that mystic and bewildering instinct that no philosopher or naturalist can unravel, they set out to seek for human aid for these imperiled lives. Nell and Lot are names to be added to the record of the brave and loving and wise dogs who have kept up their race's proud title of being the "friend of man;" but there are yet deeper touches in the sad story. All honor, all love, and all heartfelt sympathy to the woman who tore the cold snow-clad asunder with the miraculous strength that comes to mothers when their children are in peril, and with her own numbed fingers dragged her child from an icy death. It was not a man—brave as he was—it was the woman and the collies that saved Frank Walker's life. There is no more to be told; and no words can enhance the pathos of the story; for the action of all concerned in it—man, woman, children and dogs—presents from first to last the most touching picture that can be conceived of faithful and devoted love.

For the Religio-Philosophical Journal.

"A Question of Good Taste."

I have thought that some of the personal criticisms and severe charges which occasionally appear in the writings of Wm. E. Coleman would do better service and inspire superior motives if they were softened a little. Nevertheless, the sterling integrity and devotion to truth which animate all his writings are an abundant apology for occasional strokes of seemingly rash severity. I do not see how anyone can question his motives, however much they may dissent from his methods. His charges against Madame Blavatsky, if all true, may not help the matter at all, yet it is easy to see how his hatred of shams, and his disgust of dissipation stir him to rebuke them, especially when conspicuously connected with a life so notably representative as a leader in the highest school of thought. As a "question of taste," however, I have never read anything from Bro. Coleman's pen more shocking, or fraught with more personal contempt, or seemingly in a more censorious and uncharitable spirit than the criticism of Prof. Elliott Cones in the RELIGIO-PHILOSOPHICAL JOURNAL of April 21st. I heartily agree with the sentiment that, whatever criticisms we may pass on a public career, "it gives no right to intrude upon her private life." But there may arise a question as to what is her private life? Where are the limits that divide the private life from a public career? It seems to me that the daily habits in society which are openly indulged before all the world who may chance to touch the individual sphere, do not strictly belong to the domain of private life; and it maybe "a question of good taste" as to how far criticism may be pushed without trespassing upon propriety. But surely the shafts of ridicule aimed at Mr. Coleman's "dull ears" advising him to drink of the same liquor, and "leave not a drop in the barrel," and to smoke the same cigarettes, that—as the clear inference is—he may approximate to the intellectual standard of Madame Blavatsky, is quite as objectionable as a matter of "good taste" as anything Mr. Coleman has written, since no one familiar with his writings can justify the ridiculous inference. For the intellectual

qualities of Madame B. I have a high regard; for her personal habits I have nothing to say, unless they encroach upon my sphere; but while dissenting from some of the personal methods of Bro. Coleman, I honor and admire his diligent intellect and reverent his moral honesty and enthusiastic devotion to the truth as he sees it; and regret that his critics find it necessary to descend to the bad taste of which they complain, by ridiculous personal reflections upon the motives and intelligence of one of the brightest lights in Spiritualism. LYMAN C. HOWE.

The Howling Dervishes.

Religionists Who Exercise a Powerful Influence in Turkey.—A Frenzied Child of Three Years.—A Human Corduroy Road.

We set out after an early lunch to witness some of the religious rites of the Refae, or the howling dervishes. These are but one of the numerous orders of dervishes who wield an irresistible influence over the public mind in Turkey. Their notable Take is a low, weatherbeaten old building, standing on the edge of the great cypress shaded Turkish cemetery that crowns the heights of Sentoria, and is almost as dilapidated as most of the monuments and gravestones that surround it. When we entered we found the best seats for observation nearly all appropriated by a large party of American tourists with guide books in hand, fully determined to "take it all in."

The space allotted to the "howlers" was also well filled, yet a good many, both of young and old, were still coming, and after going forward to where the high priest sat, they reverentially bowed to the dust, then taking the priest's hand, gently kissed it and retired. Directly behind the priest was a small alcove, painted a bright green, and filled with a variety of antique small arms, swords, daggers, battle axes, etc. On the walls were many mottoes or sentences in frames, and some prayer rugs. A small brazen censer containing burning frankincense and spices, filled the room with aromatic fragrance.

ROWS OF SPECTATORS.

Around three sides of the low room were galleries some closely latticed and occupied by Turkish women; others open and filled with curious spectators like ourselves. The best location was reserved for Turkish gentlemen and soldiers. Beneath these galleries was still another elevated step or two above the main floor, and separated from it by a low railing, and furnished with seats for spectators. On the main floor were spread many rugs of Angora goat skin, on which were seated old men, regular patriarchs in appearance, while two groups of little children were ranged behind them. Seated close to the low railing were rows of men clothed in the flowing dervish mantle and tan-colored "guluah," a tall, brimless felt hat, strongly resembling an inverted flower pot, bound round the head by a long black scarf, with ends left flowing. These ends were at intervals in the course of the service tenderly pressed to the lips. At other times the eyes were carefully wiped with these mourning badges.

Conspicuous before the high priest stood a lithe figure, with a pale cadaverous countenance, but a keen, penetrating eye, who was slowly manipulating a long, white scarf. He first threw it around his shoulders, thus symbolizing the all-embracing love of Allah; then binding it tightly around his waist, he began tying and untieing it, each knot having a particular significance. His whispered words will bear this interpretation: "I tie up greed; I untie charity. I tie up hate; I untie love. I tie up pride; I untie humility." And so on through a long list. Then began a monotonous chant that soon swelled to a tremendous howl. All rose to their feet and kept time with a swaying body and jerking head in a frantic manner.

The old and feeble among them gradually dropped out of the circle and took seats on the rugs near the centre of the room, beside the rows of standing children. At length the eyes of the spectators became riveted upon the face and figure of a three-year old baby, who stood for two long hours swaying its frail body in perfect unison with the dervishes, and with his rosy, cherub mouth uttering the same indescribably impressive cry of Allah! When the rude throng had at length worked themselves up to the state of religious frenzy the little boy also rolled his bright eyes about as if beholding a heavenly vision.

ENDURANCE OF INFANTS.

I can compare this worship to nothing I have ever witnessed, except it be to the intense excitement exhibited at meetings among the "colored brethren" on a southern plantation in the old "slave time" in our own country. One who has seen those impressionable people jumping, shouting and falling down with "the power" can imagine something of the harrowing spectacle before us to-day.

To my mind nothing was so impressive as the power of endurance shown by the infants on exhibition. I shudder when I think of the torture they must have been subjected to in the private drill necessary to prepare them for such a performance in public. Some of the children seemed free to pass in and out at will, but the tiny boy spoken of above and a little girl (a hunchback) never left their posts a minute, and never ceased to sway their bodies and shout until the performance was concluded by a louder clapping and howling, more violent jerking of the head and wilder tumult than before. Then a sudden hush, when, without a signal or look from any one, this lovely little baby demurely marched up to the high priest to receive his blessing, then laid him down, his face to the ground, before the venerable man. Another who appeared to be high chief of the order, now took the stalwart priest by the hand while he placed both feet on the body of this frail infant and stood with his face turned upward, while he muttered what appeared to be a prayer. Then other children followed. First came the little hunchback, then three or four at a time, finally ten or twelve laid down, forming a human "corduroy road" for the high priest to walk over, until at least twenty children had thus received his blessing and had the evil spirit driven out of them. This ceremony is supposed to be a panacea, and there are always invalids brought to the Take during services to be cured of real or imaginary ills. One aged man laid down to be walked upon to-day, and one little boy who was brought in by his devout and devoted father, refused utterly to be comforted in this manner, and was carried out most boisterously victorious.

If you are a novice you leave this scene with nerves so strained and brain so confused that you are ready to question your own identity, and almost persuaded you have been witnessing the demoniacal incantations of wizards, instead of reasonable beings worshipping their creator.—J. A. Ledyard in San Francisco Chronicle.

A Mystery at Pondicherry.

A friend in India sends the following cutting from the *Allahabad Pioneer*, of March 10th, suggesting that though all the Government officials, as well as the clergy, of Pondicherry have been baffled, perhaps the phenomena may not be inexplicable to Spiritualists:

"The Pondicherry correspondent of the *Madras Mail* writes:

"The good people of Pondicherry have been in a state of much perplexity during the last four days, and such as are in any way superstitiously inclined are ill at rest, dreading that some terrible calamity, national or domestic, is about to take place. The fright commenced on Wednesday, the 29th ult., and the following are the facts which have been the cause of the alarm. In a small house situated in the *Rue du Gouvernement*, and within a stone's throw of Government House, and the residence of the Mayor, the *Ecole gratuite des Jeunes* is established, under the management of a directress, and two other teachers, all of whom reside on the school premises. On the day in question the ladies belonging to the school were surprised by the occasional falling of pieces of brick in the room in which they were sitting. Notwithstanding an immediate examination of every part of the premises no clue to the mystery could be obtained; the throwing of the bricks continued at irregular intervals, and although the police closely watched the house, and the Deputy Mayor remained on the spot almost without intermission for twenty-four hours, the phenomena continued. Matters began to look serious, and as Monsieur Beaujeu, the Deputy Mayor, very reluctantly had to confess himself beaten, it was resolved that the principal officials of the Administration and Municipality should meet at the 'haunted' house at an early hour on Friday evening, the 2nd instant, with a view to clear up the mystery, and quiet public excitement. Accordingly, shortly after five o'clock, Monsieur, le Directeur de l'Interieur, Monsieur Gaillois, Monsieur le Mayor, Monsieur Gaston Pierre, le Procureur de la Republique, Dr. Cassien, Chef du Service de Santé, Monsieur Gaudard, Conseiller, le Commissaire de Police and some twenty other officials of the city assembled at the spot and proceeded to scrutinize every hole and corner of the building, but nothing of criminal nature was found; all thoroughfares leading to the adjacent houses were inspected, and a police guard was placed at every outlet, and also in the street; even the roofs of the buildings surrounding the dwelling were occupied by watchmen.

"While all this was going on the bricks were quiet, but when the company began to discuss the situation, half a brick suddenly dropped within a few inches of the Mayor, coming apparently from a westerly direction, but no other pieces were thrown for some time. The Director then left the room, remarking that he did not want to come where he was, but thereupon a brick dropped on the head of his son who had accompanied him, though without causing any harm; in fact, the mysterious spirits who are conducting the affair are very splendid marksmen. The meeting separated without having arrived at any conclusion upon the proceedings. Meanwhile the whole town is on tip-toe looking for further manifestations. Later, Saturday P. M.—Notwithstanding a constant and minute inquiry in and around the premises of the 'haunted' dwelling, the mystery remains unsolved. There is no abatement in the unearthly proceedings, bricks and portions of masonry continue to fly about the room in the most reckless manner, dropping generally within a few inches of some on-looker, but although many of the pieces collected weigh fully a pound apiece, no injury has as yet been done to any person. This evening at about eight o'clock, two European gentlemen, the one a merchant and the other a professor in one of the Pondicherry colleges, were standing conversing together in the 'ghostly' school-room when, all of a sudden, a large piece of brick masonry fell close to the feet of a little girl a few feet distant. These gentlemen had been waiting a long while for something to happen, and were prepared for all sorts of contingencies, and for a thorough investigation and exposition of what they supposed to be a very cleverly arranged and well-carried out trick. But they failed. The clergy were applied to by the ladies of the house, and recommended the placing of a brick, bearing a white cross, in the centre of the room. This being duly done, coming events were anxiously looked for, and presently a brick of a corresponding size, but bearing a black cross, dropped on to the top of the first brick. To-morrow (Sunday) the citizens intend to prosecute their investigations of the mystery, since the authorities have failed to account for the unaccountable phenomenon which has disturbed the city for five days."—*Light, London.*

Magazines for May, not before Mentioned.

The New Princeton Review. (New York.) Articles especially rich in historical and literary importance fill the May Review. It opens with a scholarly account of the great French novelist, Balzac; Hon. Eugene Schuyler contributes a description of affairs in Bulgaria; The French Provincial Spirit, is a discussion of men and things abroad; the Rev. Dr. Washington Gladden makes in Ethics and Economics, an earnest plea; an interesting episode in Central American History is from the pen of Mr. William Elmer Curtis; Pastoral Epistles is worthy of careful study; Mrs. Annie Trumbull Slosson gives the instalment of fiction, Fishin' Jimmy; The Editorial Criticisms, Notes, and Reviews, fully maintain the high standard reached by the Review.

The Century Magazine. (New York.) Mr. George Kennan tells in this issue of the Century how he came to go to Siberia; Thomas Bailey Aldrich contributes Interludes, consisting of four poems; A Love Story Reversed; The Twilight of the Heart; and Sherill's work on a Ranch are good reading; an article on Milton by Matthew Arnold will interest many readers; the Lincoln Life contains a series of chapters of great importance and the subject of the Border States is dealt with; The Graysons is continued, and is followed by The Personality of Leo XIII.; The Church of England in the Colonies is by Edward Eggleston. Short articles, poems and notes are numerous to mention conclude this issue.

The Forum. (New York.) The Forum for May contains articles on a wide range of public questions. Judge Barrett, of the Supreme Court, New York, writes of Miscellaneous, and points out remedies for certain defects in our judicial system; Frederic Taylor, a New York banker, has an argument for the national control of railways; Ex-Mayor Seth Low, of Brooklyn, contributes an article on Obstacles to Good City Government; Senator Culver points out the unfairness of River and Harbor Bills; Michael Davitt maintains that the Irish question is the landlord question. Many other good articles add in making this a most desirable number.

The Eclectic Magazine. (New York.) The opening paper for May is a study of the effects of applied science upon trade, by Sir Lyon Playfair; another literary paper sure to draw attention is on H. G. Wells; other articles are Civilization in the United States; Female Poaching on Male Preserver; Imperial Confederation, Canada and the United States; Domestic Service and Democracy, with Poems and Minor articles of much interest.

St. Nicholas. (New York.) The frontispiece for May entitled Violets, Sweet Violets is a most appropriate one. The story Two Little Confederates and Little Rosalie will please the readers, and a Moving Story is timely. A pleasant paper on the Girard College is contributed by Alice Maude Fenn; sketch of little Josef Hofmann with picture should be read by all the subscribers to St. Nicholas and as many more as can have the opportunity. Prince Oleg's Destiny is from the Russian of Alexander Pushkin; Drill: a Story of School-boy Life continues to be as thrilling as the preceding chapters. The usual poems, fables and pictures complete a good table of contents.

Woman. (New York.) In the May number of this monthly Helen Campbell comments a series of articles on the Wretched Condition of the Working Classes of London; Miss Julia Ward Howe has a thoughtful paper on How to Extend the Sympathies of Women; a paper of especial merit is the touching tribute to Louisa May Alcott, which embodies a comprehensive biographical sketch of this author. Among other valuable papers may be mentioned Representative Woman's Clubs; A Club House for Working Women; The Household, Temperance and Helps and Hints for Mothers.

The Homiletic Review. (New York.) The leading article this month is a Critique on Dr. R. S. Storrs. The Sermons and European Department are varied, while Homiletics, the Study Table, Miscellaneous and Editorial Sections are full to overflow.

New Books Received.

Rational Theology, or Ethical and Theological Essays. By John Milton Williams, A. M. Chicago: Charles H. Kerr & Co. Price, \$1.50.

Les Pensées de Carita et Les Réflexions de Marie Exprimées Par A. Laurent De Faget, Medium. Paris, France: Librairie Des Sciences Psychologiques.

Cheap Books and Good Books. By Brander Matthews. New York: The American Copyright League.

Correspondence on the subject of Teaching the Vernacular in Indian Schools. 1887-8. Washington: Government Printing Office.

Duality of the Brain. A Theory of Mind Reading and Slate Writing. By R. C. Word, M. D. Atlanta, Georgia: A. M. Bergetrom.

A Christian Science Exposition of the Lord's Prayer. By Joseph Adams. Chicago: The Author. Price, 50 cents.

Popular Education.

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Richmond's Reply to the Seybert Commission has had a large sale. It is an account of what this talented author saw at Casadaga Lake. It is just what you want. Price \$1.35, postpaid.

Warren Sumner Barlow's works are always read with a relish, whether the first time or the last. The Voices has run through many editions. Price \$1.10 postpaid. Immortality, a poem of much sweetness and truth, price 60 cents, and his poems, Orthodox Hash, and If Then and When, each 10 cents. All Spiritualists should have a copy if not now in possession of one.

Pioneers of the Spiritual Reformation, consisting of the life and works of Dr. Justus Kerner, adopted from the German, including an interesting account of the Seances of Prevorst. Also a biographical sketch of William Howitt and his work for Spiritualism. Both these writers were ardent lovers of nature and both were poets, with a directness of intuitive perception which penetrated the truth in many directions. Price, \$2.65 postpaid.

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CHICAGO, ILL., Saturday, May 12, 1888.

Rational vs. Puritanical Sunday Observance.

Rev. W. F. Crafts, a prominent Presbyterian of New York City, in a recent sermon advocated the stopping of all trains, mails and newspapers on Sunday. He wants the people to attend church on that day, and he would have removed by legislation what he regards as some of the main obstacles to such attendance. "A law forbidding the handling of Sunday mails at such hours as would interfere with church attendance on the part of the employees, would be better than nothing," says Mr. Crafts. "The Sunday train, the Sunday newspaper and the Sunday mail are a 'combine' against public health and public conscience in the interest of greed, a trio more heathen than the 'Chinese' and for better reasons 'must go.'"

Sunday labor union meetings were also denounced by this minister, and he concluded by declaring in substance that if Christians would withhold stock and patronage from roads running Sunday trains, their advertisements and sanction from Sunday newspapers and their endorsement from Sunday mails, "all these would soon become as disreputable as tippling, and laws against them would be secured with no more difficulty."

Reasonable people generally, irrespective of their religious views, are in favor of maintaining Sunday as a day of rest, and of the suspension on that day of such business, when it would interfere with this purpose, as is not required by the best interests of the people. Spiritualists and Liberals generally value Sunday, not because of the imagined sacredness with which superstition has invested it, but for the reason that it gives relief from the strain of toil or from the perplexities of business, and a chance for needed rest and recreation with instruction and friendly intercourse. Mr. Crafts would evidently have us all return to the Puritanical Sabbath, abstaining from all "profane" exercise and all amusement and giving the day to church attendance, Bible reading and devotional services generally.

Evidently the tendency of thought is not in the direction of Mr. Crafts' views or of the reactionary Sunday movement with which he is prominently identified. The Sunday newspaper, the Sunday mail and the Sunday train, have come into existence because they are demanded by the numerous, wide and intimately connected interests and the multiplied wants of our business and social life. True they involve the necessity of Sunday labor, but the amount is small in comparison with the commercial advantages and the instruction and pleasure which result to every community in this broad land.

The Sunday newspaper is not always what it should be, far from it, but it is rarely of so poor a quality that it does not contain more valuable thought in its contributions and editorials than can be found in any half-dozen average orthodox sermons. Moreover a good part of the work necessary to the Sunday newspaper is done on Saturday and previous days, while a large part of the work on the Monday morning daily has to be done on Sunday. But the Monday paper does not keep its readers away from church and it is not therefore included among the objects of Mr. Crafts' pious opposition.

The mere fact that the Sunday newspaper, train and mail involve the necessity of Sunday work is no insuperable objection to them, in consideration of the public benefits derived from these agencies. The delivery of a sermon and conducting religious services in-

volve work on Sunday by the minister, choir, organ blower, janitor etc. Those Christians who are opposed to what they call a "hiring ministry" and to the formalities of fashionable worship, might ask to have Mr. Crafts' church closed on Sunday, with about as much reasonableness as he asks for the suppression of Sunday newspapers.

The JOURNAL would not have the law interfere with any decent form of worship, however irrational or grotesque, and it is equally in favor of the fullest liberty in supplying and obtaining every kind of decent literature on that day. Indeed libraries and art galleries ought to be open in every city on Sunday. As for Sunday trains and Sunday mails, the interests demanding them are so numerous and important, and they contribute so vastly to the convenience and enjoyment of the people that they have come to be regarded as a public necessity and a public good. In spite of the ministerial declaration that they "must go" it is pretty certain that they, with the Sunday newspaper, have come into our modern civilization "to stay."

The clergy instead of exerting themselves to secure "protective legislation" in favor of their profession by depriving the people of the advantage and pleasure of reading Sunday papers, and of having Sunday excursions, had better make their church services so rational and attractive that the people will flock to their meetings of their own sweet accord, and not simply because every other avenue of instruction and enjoyment has been closed.

Mr. Crafts repeatedly spoke of Sunday as though it were divinely instituted as the Sabbath and as though all who engage in avoidable work or in amusement on that day disobey the divine will. He knows very well that the Sabbath of the Bible, the strict observance of which is commanded, is the Jewish Sabbath—Saturday—and that neither Jesus nor his disciples left a recorded word directing or suggesting that for Saturday—the day supposed to have been made sacred by the divine rest after the work of creation—Sunday should be substituted as the Sabbath. But for reasons which a knowledge of early Christianity and of Roman history discloses, the old Pagan festival day, Sunday, became the Christian Sabbath; and now even its sacredness is made a pretext by the clergy for legislation to deprive the people of conveniences and pleasures on that day. The sun shines, the earth revolves, the grass grows, and the universe throbs with motion and life on Sunday as on Monday, and Mr. Crafts and his co-workers instead of continuing their irrational talk about the Sabbath and in favor of Puritanical ideas respecting its observance, would do better to teach that all days are equally sacred and that goodness does not consist in observing holy days, but in doing justly and acting uprightly at all times and in all places.

The Case of Kate Fox Jencken—Its Lesson.

A sad case is that of Mrs. Kate Fox Jencken, one of the Fox Sisters whose names will go down in history in connection with Modern American Spiritualism. Brought prominently before the public at a tender age, subjected to temptations, her nervous system constantly strained to its utmost tension, the passive instrument of the exhibition of psychic powers little understood, she finally fell a victim to alcoholism. Kind friends have for years striven to aid her in conquering what had become a disease, but all in vain it seems. Years ago she married Mr. Jencken, a promising young English barrister, and lived some time in London. After the death of her husband she continued to live in England but finally returned to this country. Last week on complaint of neighbors, she was arrested at her apartments, 158 East Eighty-eighth St., New York, by an officer of the society for the Prevention of Cruelty to Children, and placed at the bar of the Harlem Court on the charge of neglecting her two children who are described as robust looking boys aged twelve and fourteen years. When asked what she had to say, says *The World*, she threw her arms affectionately around her two boys and wept bitterly. She never knew, she said, that she had neglected her children. They always had what they wanted, and she maintained that if she did forget her duty to them they did not show it. No, they did not go to school, she had never taken the pains to send them. Perhaps that was the greatest of her offenses. Perhaps during a period of dissipation she had not given the care they needed? Yes, she thought very likely that was the case. Still, she would do better by them, she promised, in the future. Unfortunately one of her eyes was discolored and that went against her. Then Officer Burdando whispered a few words to the Judge and he held her in \$300 bail for trial. The boys were sent to the Juvenile Asylum pending the conclusion of the case.

Kate Fox Jencken is the victim of ignorance both on her own part and on that of those who sought her presence, attracted by her strange power. She is to be pitied, tenderly and patiently cared for. She is unfit to have the training of her children or take care of herself, but she has suffered much and is entitled to sympathetic help, not to contempt and contumely. This unfortunate woman and her sister, Mrs. Margaret Fox-Kane, are examples of the deplorable wreck which comes when a sensitive organization is overwrought and unevenly developed, when mediumship is cultivated at the expense of every other quality, when the will is weakened by being held in abeyance to the whims of mortals and spirits. The dismal fate of these two women is not to be laid at the door of Spiritualism, any more than is Christian-

ity to be charged with the death of the preacher who only the other day killed himself in his own pulpit; they were involuntary pioneers in establishing communication with another world which had through long disuse become so rare as to cause a universal doubt that another world existed. They have been sacrificed upon the altar of experience. If from out of their degradation and unhappiness others shall learn wisdom and be enabled to avoid the pitfalls which these poor creatures thoughtlessly and unknowingly walked into, their sufferings will not have been in vain.

Mediumship, like every other great and valuable thing, has its dreadful penalties for those who violate nature's laws in following it. Whether through ignorance, or knowingly these laws are violated, the penalty to the physical body is the same. Let these unhappy wrecks whose lives have been blighted by the curse of ignorance and human weakness, serve as lessons to others! Let every seeker after spiritual knowledge and especially every Spiritualist do his utmost to throw around mediums those safeguards which experience has taught to be necessary, and encourage them by precept and example to develop well rounded characters while ministering to the universal heart-hunger. Let mediums ever bear in mind the necessity of moderation in the use of their psychical powers, the need of a cultivated will and keen moral sense. Receptivity to spirit influence and psychical forces is not at all incompatible with a finely developed moral nature and an educated will, but finds most complete expression in such company; let this not be forgotten either by the sensitive or by those who are seeking to probe the mysteries of the unseen world.

Talmage Still Consistent.

This champion pulpit prestidigitateur and theological charlatan is consistent with his cloth, at least. After his vile wholesale attack on Spiritualism and Spiritualists he was challenged by ex-Judge Dailey of Brooklyn to a public discussion of Spiritualism, the Judge offering to pay one-half the expense of the Academy of Music and to furnish an exponent of Spiritualism and exemplifications of its phenomena. To this proposition Talmage replies through a reporter of the Brooklyn *Enquirer*: "I would as soon think of going into the violent ward of the Bloomingdale Insane Asylum and attempting to argue on theology with the people there. No, of course I will not accept Judge Dailey's challenge. My mode has been to say all I have to say right on my own platform." Then he volunteered another long mess of apocryphal stuff about the horrible evils that have come to people through Spiritualism and of which he claims to be personally knowing. After the yarn he had the sublime effrontery to give out from his pulpit a few years ago about a man who was killed by spontaneous combustion because he indulged in profanity one day while working in the field, after that exhibit of mendacity, it is hardly worth while to expect the truth from Talmage or to notice his wild tergiversation.

Major J. W. Powell in a recent lecture reported in *Science* says: "The great problem in industrial society to-day is to preserve competition, and destroy antagonistic competition." This is well said. Competition is essential to progress. It is the spur to all activity, to industrial enterprise, to discovery, research and literary excellence. Competition between laborers in striving to make their labor more efficient by skilled industry has been and is now one of the most useful forms of competition. The evil begins when antagonism takes the place of emulation, as when laborers who compete for employment by offering to work for smaller wages. This kind of competition resulting as it does in cheapening labor and causing overwork and want, tends to intellectual and moral degradation. To overcome these evils workingmen organize labor unions to keep up wages, but by establishing uniform wages while they destroy antagonistic competition, between the individuals of the union, they at the same time, destroy that emulation without which improvement in skilled industry must cease. Competition takes the form of antagonism among mining, manufacturing and transporting industries to such an extent that the managers instead of continuing to compete for business, organize corporations or trusts to distribute business by convention and to fix prices. Emulative competition for business is destroyed by these trusts, while they are an imposition upon the public. Does the problem mentioned by Major Powell admit of solution? Can we not have the advantages of emulation in all useful pursuits and avoid the competitive conflict which involves the brutal triumph of some and the subjugation and degradation of others. Certainly we can, but not without infusing into industrial and business life more of the equitable and humanitarian spirit than now prevails. They, therefore, who are engaged in educating men to a higher and nobler purpose are perhaps doing the most effective work to bring about the conditions which will make it possible "to preserve competition and destroy antagonistic competition."

The *Banner of Light* suppresses all mention of the exposure of Mrs. Cowan, detailed in last week's JOURNAL, but does not suppress the advertisement of the vile wretch; it appears in large type to lead more people into her fraud shop. The JOURNAL rises to ask if the *Banner* may not be justly regarded as an accessory of Mrs. Cowan, under these circumstances?

Cardinal Manning in the *Nineteenth Century* in "A Pleading for the Worthless," asks, "What is society doing or willing to do, to redeem and to save the worthless?" He urges a kindlier spirit and a larger benevolence. He quotes the famous words of the emancipated slave, Terrence,—words which he says, "ran through the old Latin world like an electric spark." "I am a man, and everything human to me is as my own." This is a noble sentiment which has inspired and thrilled many a human heart of later ages, as well as of the old Roman world. The Cardinal has no specific remedy to offer beyond the advice to apply kindness and goodness in dealing with the unfortunate, but this advice, if heeded, would go far towards solving many of the problems which confront us. The motto in the social world should be not "the survival of the fittest" simply, but sympathy and discriminating help for the unfit, such as will make them fit to survive. There is good in every human being, however many bad qualities he has inherited, however much evil surroundings have degraded him. It is the work of "religion pure and undefiled," to rescue as far as possible, and in the spirit of Terrence, the ignorant and morally depraved from the wretchedness and worthlessness that blight their lives, and to improve them at least, even though it be impossible to transform them into saints.

A strange story comes from Sterling, O. Some time ago Miss Anna Leonard died at her home in that place. During Miss Leonard's girlhood she was greatly attached to an oleander bush, the gift of a friend when she was but six years old. When in bloom the bush was covered with bright scarlet flowers, and Miss Leonard was always a patient watcher to see the flowers burst from the buds. Shortly before she was taken ill Miss Leonard had given away the bush to an intimate friend. Last December, when the young lady began to grow worse, the oleander bush began putting forth buds—a strange thing at that time of year. The buds developed as the young lady failed, and when her death occurred the village of Sterling was searched for white flowers to put in her coffin, but none had been found. The day the remains were to be removed to Bellefontaine for interment the budding oleander bush, which its owner, Mrs. Goodyear, had been patiently watching for ten weeks to bloom, burst into bloom, and, instead of the customary red flowers, the entire bush was covered with snow-white ones. A bunch of the white flowers were culled and placed on Miss Leonard's coffin just as the remains were being removed for shipment to Bellefontaine.

The Boston *Herald* says: "A modern instance of the punishment inflicted upon mockers occurred last evening, or, at least, the victim fully believes that such is the case. James O'Meara is a young, robust man, some 25 years of age, and about 11 o'clock last evening he was in Bowdoin square waiting for a Somerville car. While there a wooden-legged man passed along, and James created considerable merriment by his imitations of the cripple's gait. James, however, was soon brought to grief, for the leg corresponding with the lame leg of the man whom he mocked immediately became rigid, and the joker was obliged to lean up against a building, as locomotion was impossible for him. Patrolman Connery assisted him to station three and Dr. Cilley was summoned, who pronounced it a case of spasmodic contraction of the muscles. All that was possible was done to relieve him, and he was conveyed to his home, 161 Somerville avenue, West Somerville. He wept copiously, and declared his misfortune to be a judgment for his mockery."

GENERAL ITEMS

Mrs. Kate Blade, medium for independent slate-writing, has removed to 397 West Harrison Street.

The anniversary address delivered by Chas. Dawbarn at Boston, has been received, and will be published soon.

Henry Slade and niece will sail for Buenos Ayres, on May 23rd, tickets having been furnished them by Sr. Alexander Sorendo, sub-secretary of the Senate.

J. Clegg Wright has been lecturing with excellent success at Lynn and Attleboro, Mass. The Sundays of this month he lectures at Troy, N. Y.; during June in Philadelphia; July at Saratoga Springs, N. Y.

The Young People's Progressive Society will give its May reception Thursday evening of this week, at its hall, Martine's Dancing Academy, Indiana Ave. and 22nd Street. The JOURNAL's readers are all invited.

Geo. H. Brooks has been lecturing lately at East Saginaw and Kalamazoo, Mich. Next Sunday he addresses the Young Peoples' Society, Newberry, O. He has several engagements in that State. He will also appear on the rostrum at Haslett Park camp meeting, Mich.

The notorious Mrs. Ross of Boston, finding the materialization business on the decline, ventured on a new swindle in the way of spirit pictures, but was, so we are credibly informed, exposed at the rooms of the Ladies' Aid Society—an organization of Spiritualist ladies—by Dr. Dean Clarke.

Dr. and Mrs. Leon Priest reached Chicago last Sunday from Birmingham, Ala. They will remain in town a few days, guests of Mr. and Mrs. Geo. R. Tuttle, 531 West Jackson St. Dr. Priest reports excellent success in healing the sick in Birmingham; he goes to Cleveland from here to fill engagements.

Mr. and Mrs. J. J. Whitney of San Francisco, reached Chicago on Friday last. Mrs. Whitney is endorsed by the *Golden Gate* as an excellent platform test medium and speaker. We regretted to see her advertise ment among those of fortune tellers and fakirs, in last Sunday's issue of a city paper.

Dr. J. K. Bailey writes that he is again in the western field for lectures. During April he has visited and held meetings at various points in the States of New York, Michigan and Indiana. He is desirous of engagements and may be addressed, during May, Springfield, Ill., or box 123, Scranton, Pa.

Dr. E. Bloede, whose contributions have frequently appeared in the JOURNAL, passed to spirit life April 30th, at Baltimore, Md., at the advanced age of seventy four years. He was a clear and forcible writer, and did excellent service in behalf of Spiritualism. He will now realize to their full extent the grandeur of the truths he promulgated on earth.

The commencement exercises of the Belvidere Seminary, Miss Bell Bush, Principal, were held on Tuesday evening, before an audience that completely filled the spacious parlors of that institution. There were eleven graduates. The essays were pronounced by the local newspaper to be of a high order, showing depth of thought and skillful treatment of the subject in hand.

The *Gazette de Liege* says that hypnotism has been interdicted in Prussia, and commenting on the matter remarks that it hopes such an interdiction will not be imposed everywhere, for the cloven feet and horns of ecclesiastical journalism is seen through it all. Hypnotism explains a crowd of phenomena which the surpliced gentry call miracles; so down with hypnotism!

The "Progressive Pulpit" is the title of a little bi-monthly published at Duluth Minn., Rev. James H. West, editor. Each number is to contain a sermon by Mr. West, who belongs to the radical wing of Unitarianism, together with notes, book reviews, etc. The JOURNAL wishes success to the publication, and to Mr. West in his work in Duluth.

The Spiritualist Society of Buenos Ayres, which is known by the name of *La Constantia*, has initiated a subscription for the purpose of building an edifice to cost 500,000 francs, to be the headquarters of all Spiritualistic enterprises in the Argentine Republic, and to centralize them at that point. The sum of 75,000 francs has already been collected. All persons who shall have subscribed and paid over the sum of 10,000 francs will have the right to a comfortable apartment in the building during the remainder of their lives.

Orthodoxy versus Spiritualism, is an answer to the sermon of Rev. T. De Witt Talmage against Spiritualism, by Hon. A. H. Dailey. Although this was delivered in May, 1884, it is especially appropriate at this time, after the tirade of Talmage delivered April 29th, on the same subject. Judge Dailey is a fair-minded believer in Spiritualism, and states facts and truths that cannot be gainsaid. Hundreds of copies of this tract should be distributed to vindicate the cause so dear to many hearts. Price only five cents. For sale at this office.

The prompt acquittal of Hattie Woolsteen only confirms the already generally entertained opinion that it is next to impossible to convict a woman of any crime on this coast. It would be a good thing if the rights of women could be so extended that in cases where a woman is accused of crime she might be tried by a jury of her own sex. We believe that the ends of justice would be furthered by such a step. The only possible danger would be that they might go to the opposite extreme.—*Los Angeles Times*.

Among the most enjoyable features of the receptions lately given at the residence of the editor of the JOURNAL, have been the ballad singing of Mary Shelton Woodhead and the whistling of Grace F. Bigelow. The President of the Chicago Press Club was present at the reception to Dr. Coles, and was so delighted with the performances of these young ladies, that he at once solicited their services for the club reception given on Saturday evening last. Although pitted against professionals accustomed to appear before critical audiences on both sides of the Atlantic, these young ladies scored a brilliant success and were repeatedly encored.

Washington is excited over the report that Mrs. E. E. Briggs, a newspaper correspondent who writes under the name of "Olivia," has donated about seventy thousand square feet of land known as "Maple Square," situated between South Carolina avenue and Sixth, Seventh and D streets, as a site for a woman's university, to be patterned after Girard College, Philadelphia. The property is worth about \$200,000. The proposed institution is to be wholly under the control of women. The instruction given will be in the form of lectures, so as to give the women a chance to talk.

Rev. D. H. Ela, a Methodist minister of Boston, in a recent sermon on the question, "Is Boston Christian?" after enumerating the many sins of the American Athens, answered his question in the negative, although there were, he admitted, a hundred and seventy churches in the city. The *Investigator* which, in spite of its venerable age, keeps a sharp look-out for clerical inconsistencies, is tempted by the preacher's statements and admissions to make this suggestion: "Now if, with all this heavenly grace, Boston is as corrupt as Bro. Ela represents her to be, we suggest to him that it is about time to try another kind of religion."

The Signs of the Times.

(Continued from Eighth Page.)

ence between iron that has become magnetized, and this same metal that has never touched the loadstone. The currents of animal magnetism passing through the particles of the body seem to make some change. I would almost say some new or different molecular motion is set up; just as a current of ordinary magnetism passing through iron affects the particles of the metal in such a way that they exhibit activities and produce visible effects that were absent before. How profoundly the whole being, physical, mental, psychic, moral, spiritual even, can be affected by this exquisitely subtle, unspeakably powerful form of force, few are fully aware.

THE GREAT POWER OF THE MAGNETIZER.

The induction of complete trance by a magnetizer in his subject is the most astounding instance of the supreme control of one human being over another that the nature of man admits. One may kill another's body by many a kind of mechanical violence, as a blow; destroy life by poison, which disarranges the vital machinery fatally; in neither case is the mind, still less the soul, at the mercy of the murderer. But the magnetizer can utterly deprive a victim of mind without leaving a trace upon the body; he may make a lunatic of a philosopher; he may make a criminal of a saint. He can call up at will the most fervent religious ecstasy; he can excite with equal ease the most malignant and devilish passions and roaring blasphemies. He can blot out the mind for the time, making a driveling idiot; he can induce artificial lockjaw or complete catalepsy; he can suggest crimes which his victim, forgetting the source of the suggestion, shall afterward commit at a given moment. He can cause various bodily sicknesses at will; he can excite vomiting by a suggestion; he can make and unmake the most excruciating pains; he can make the patient insensible to pain and amputate a limb without the patient's knowledge. As to hallucinations of the mind he can produce, they are simply endless, at his will and pleasure. The patient shall see, hear, smell, taste, touch, what the magnetizer pleases. He can induce somnambulism, clairvoyance, clairaudience, in some cases even to the extent of informing himself of what is occurring at a distance. I need not prolong this catalogue of his powers, to which it is not using figurative or extravagant language to apply the terms superhuman or magical, so far above ordinary powers and everyday experiences are these actualities of animal magnetism.

The moral aspect of this case is a very grave one indeed; but it is obvious, and I need not dwell upon that. Let me only say it has come so far to the front, in France at least, as to require legislative action, and upon it hinge some of the gravest medico-legal questions, to say nothing of the range of professional study of alienism or insanity. Let me only ask, also, if the Theosophists are so far wrong, after all, when they say they possess some kinds of knowledge and some kinds of power which it is not expedient that every body should share? And let me ask the Spiritualists if, in this tremendous range of the possibilities of the spirit while still in the body, with that wonderfully organized apparatus at the command of his trained intelligence and concentrated will-power, a good many of the phenomena commonly ascribed to disembodied spirits, and supposed to be feasible to them alone—may not be fairly and safely referred?

MAGNETISM THE PASS-KEY TO PSYCHIC SCIENCE.

This brings me back to the position I am trying to hold, that of the scientist, pure and simple, looking at these things with an eye only to psychic research. This is the field that opens before you, gentlemen of the society, offering an abundant harvest. It is here that you can safely proceed from the well known to the less known, and the now unknown. Your feet are on solid ground. Your instruments are at command, in the persons of those whom you can use in your investigations. Have a care, only, I implore you, that the instruments be neither injured in themselves, nor turned against others. Whether you will fully believe me or not, my friends, I know that in giving you animal magnetism I give you the pass-key to psychic science; I invest you with the Master's word of the greater mysteries in the construction of the temple, for refusing to surrender which to those unworthy to receive, it was Hiram Abiff slain. The word was lost in his grave; the substitute is what we use so guardedly; then let us be doubly on guard, lest we misuse the sacred syllables.

But of what use, after all, is this key, if we know not how to use it? But for its use, it were merely a bauble to hang on the breast as a visible sign of authority. What is the use of the master's word unless it be spoken to some purpose? Let us see about that.

What, then, is animal magnetism? Is it a myth, a figment of the imagination, an idea only and thus purely immaterial, or is it a thing, a concrete reality? To define its substance or essence were impossible. Even the most learned electrician, who uses electricity most skillfully and successfully, is silent when asked, "Well, but what is electricity?" To define this much more subtle form of force or mode of motion called animal magnetism, were still more difficult. But it is a great point gained and a great advance made when we clearly recognize and define its operation and effect. That it is a mode of motion, there is no question; for it is a force, and every force is a mode of motion of some thing. Heat is a mode of molecular motion of ordinary matter. Light is a mode of motion of a very delicate, tenuous, ethereal substance known to science as luminiferous ether. Electricity is another mode of motion; so is ordinary magnetism as of the loadstone, and so is galvanism, a force resulting from the chemical decomposition of various substances. But animal magnetism differs from all these in at least one respect, and that is one of supreme consequence; for it is partly mental, not entirely physical, and it is capable of acting without any known medium of communicating, and it is capable of communicating what? Thought? Yes, whatever be the substance that is stirred when this kind of magnetism acts and sets it in motion, that is the substance of mind that is moved; it is something in which thought, will or volition, memory, take form. It is a conveyor of consciousness; it is the medium of changes of consciousness, by means of which one's state of mind may affect another's state of mind, without any known means of transferring the affection or making the cause take effect. No one now has the hardihood to deny the obvious and incessantly repeated manifest action and result of magnetism, for it goes on constantly under our eyes, and comes into play in the simplest acts of mesmerizing.

Now since there is no known medium of transfer of the effective force of animal magnetism, and since there

can be no transfer of any force without some medium of transference, and since there is probably no absolute void or vacuum in any space in nature, it is necessary to infer that there must be some kind of substance, of what kind I do not permit myself to say; no ordinary matter as known to the chemist or physicist, yet material in one sense, in the motions of which magnetism is manifested, and whose motions constitute, in fact, magnetic currents whose visible effect we can study. In point of fact, there is such a substance, some of whose properties I could describe if I would; and when I said "unknown," I only meant unknown to the materialistic science of our day, since it is not a kind of matter which can be investigated by the ordinary methods of the chemist, or physicist, like any ordinary solid or fluid or gas; yet it has been known to some scientists for ages; it has been known longer than most of the 60 odd elements which the chemist knows; and it has received more names than any one of the chemical elements of the text books. The oldest name of it that I know is akasa, the Hindu name, given many centuries ago, perhaps by Kapila, the founder of one of the four great schools of Hindu philosophy. Theosophists and other occultists commonly called it the "astral fluid." I have often heard Spiritualists speak of it, without knowing it, by the name of "spirit light." It has many remarkable properties, different from those of ordinary matter, and for the most part quite the reverse. But the property which chiefly concerns us now, is that property which it has of sustaining consciousness and conveying thought. It carries mental images; and it is capable of reproducing in the mind of one person the thoughts that have been formed in the mind of another. It is the medium of all actual exchange of thought; for the words we use are merely conventional noises which we understand as a set of symbols of thought agreed upon. It is the means of all genuine mind-reading. It is the substantial basis of all clairvoyant visions and all clairaudient sounds.

The real existence of this akasic or astral fluid is the secret of all telepathy, or the affecting of one mind by another, at any distance without physical means of communication; and no fact in nature is better attested than the fact of telepathy, which the London Society for Psychic Research has rediscovered and carefully demonstrated by thousands of cases, though that society has as yet given no hint that they have any knowledge of the rationale of telepathy. Nay, more, in this same astral fluid, in whose properties telepathy has its possibility and its realization, is found the material or substance which composes the bodies of those strange apparitions or phantoms, with which the public has become familiar, and which have laughed at and stormed at, known in spiritualistic circles as materializations. These alleged spirits of the dead are in most cases, I will not say exactly the percentage of cases, but in most cases, are deliberate frauds!—the veriest humbugs in the world, gotten up for money to deceive the unwary, just as coolly and carefully as an actor gets himself up for his part on the stage! But in cases of the genuine thing, a materialization is for the time being a substantial reality, whose substance consists of this astral fluid in a temporary state of condensation, which renders it palpable and visible to our ordinary senses.

Let us draw a long breath here, and see the length we have gone in the last few moments. I have been speaking of the properties of the astral fluid: from mesmerism through telepathy to materialization, almost in a breath! It is a mighty power we have invoked, and almost like magic rises the ghost we have conjured up to confront us and refuse to down. For the linking of these phenomena is so close and unbroken, the chain of reasoning is so inevitable, that once the first least phenomenon called theosophic or spiritualistic be proven, the rest follows as a matter of course, and the whole body of psychic science is before you, needing only patience and care in psychic research to be clothed in proper vestments to stand before the world by the side of the orthodox physical science of our day.

But lest I may have overhauled the links of this chain too rapidly, let us retrace our steps for a moment. We have assumed or inferred the existence of this astral substance to account for the facts of animal magnetism, which have been established, and we find that it has every proper character of a legitimate scientific theory, in that it is a priori probable; that if true it accounts for the facts; and that the facts have never been accounted for on any other theory in a way that will bear investigation. But this magnetic substance is everywhere; it penetrates all space, probably, and certainly it interpenetrates all matter, residing in matter side by side with the gross molecules which the chemist knows. It is in our bodies as well as in all other bodies, animate or inanimate. Animal magnetism is in all living animals, not excepting that one which crowns creation. It is, in short, a part of the composition of man, an element of the human constitution. If special proof of this were requisite, I should only have to point to the unquestionable fact that this magnetic force proceeds from the magnetizer at his will, and certainly nothing can be got out of a man that is not in him. So obvious is this that some scientists have used the expression "brain waves" in connection with some of these phenomena. In mesmerizing, also, the operator is often aware that something has gone out of him; some influence has proceeded from him, which it is no irreverence to liken to the virtue that departed when the woman had touched the hem of the garment. Indeed, if there happens to be in my audience a good clairvoyant to-night, or some one easily open to mediumistic influences, that person may have actually seen something not visible to all, when I may have flagged at a time and then spoken with increased energy. Certainly I have been conscious in my own person of varying tension and relaxation of the magnetic currents, and I have no doubt that in time we shall have instruments to record these ebbings and flowings with the same accuracy that the sphygmograph now records by the pulse the varying tension of the arteries. And I have spoken to little purpose if my remarks have not gradually led you up to the pivotal idea I wish to present—the existence of the astral body, as a substantial entity.

THE ASTRAL BODY.

For my own part, I regard the astral body as proven. The demonstration is to me complete, from not one but many experiences I have had, in my own person; from not one but many experiments I have made on the persons of others. But the popular verdict is impossible; and the scientific verdict is the Scotch one—"not proven," and it is to you, gentlemen of the Psychological Society, that I appeal, to confirm or disprove the theory I advance. The facts, that is, the evidence or testimony to the facts is established indisputably; the only question is as to the ex-

planation of those facts of animal magnetism. And when I said that animal magnetism was the pass-key to psychic research, and then proceeded to discuss how that key was to be used and to what purpose it was to be turned, I meant to give you, as I have done, access to the very goal of all sound psychic science—the recognition of the astral fluid as the medium of the manifestation of all spiritualistic phenomena, and the recognition of the twin fact, that a human being is partly composed of this same substance. And on the heels of this very grave and momentous assertion, let me record a warning: You will make no satisfactory progress in psychic research along any other path than that which I have pointed out; and you will have no solid body of psychic science than that which incorporates the doctrine of the astral human form. This is the pivotal point on which all the rest turns—turns to sink, on the one hand, into some mere theory of nervous action, such as our text-books of physiology teach with; or turns, on the other hand, to rise and melt away in the cloudland of the visionary.

Though I can thus point the way, and perhaps help somewhat to find it, yet that way each one must tread for himself. Those who have entered upon the path know this way; those that live the life discover these things; the whole secret cannot be imparted. Many have found it; but not all seekers are finders in this line of search. For, strangely enough, one must first become aware of the existence of the astral body in himself before he can use the faculties of that body in psychical research. Just like the man in Weir Mitchell's experiments on pain, who was the necessary instrument of investigation, is the psychic researcher himself, the instrument of his psychic science. Just as the natural body with its natural five senses and other natural or physical faculties, is the apparatus of investigation of ordinary material or physical phenomena, so is the psychic or astral body, with its senses and faculties, the instrument of research into extraordinary and non-material and non-physical phenomena. Most persons live and die with only the conscious exercises of their physical senses to guide their reason and enlighten their minds; consequently and necessarily they know only those phenomena which address those senses; that is, only become aware of material things. But there is an eye back of the outward eye that catches rays of ordinary light; the clairvoyant's natural eye is shut when the other eye opens to the vision. There is an ear back of the natural ear that catches ordinary sounds and the clairaudient's natural ear is shut when the voice of the silence is heard; and all these and other senses and faculties of the psychic body are those which must be brought into operation to determine the facts of psychic science.

Now you have all heard of the practice of occultism; of so-called operative magic; of the training of the adepts; of the developing of the mediumistic faculty, for such are phrases of the Theosophists and of the Spiritualists. But do I not invest them with a new or different meaning not at all unreasonable, when I speak of them as only the exercise of the psychic faculties and their direction to a desired end? Mediumship is, in fact, the activity of the psychic senses more or less intelligently and consciously opened to have impressions made upon them by other psychic forces, be these forces to proceed from an intelligence still embodied, or from an intelligence which has left its outer tenement of clay. Far from me be it to say that this last is never true; on the contrary, I think it is true, and not very rare either; in which case the claims of the Spiritualists, their statement of which is called "spirit communication," the interchange of thoughts and feelings and wishes and wits between us who are here and others who have gone on, becomes a fact in psychic science of the utmost possible moment; and what now is the adeptship of which we hear the Theosophists speak, but the full activity of the psychic senses, trained to do the will of their master, acting under the conscious and intelligent operation of the expert in psychic science, and impressing upon other psychic organisms the thoughts that the adept desires to cause. If there be any truth in this, the claims of the Theosophists, which seem so wild, may after all be found within the limits of sober facts, and amenable to verification by experiment. Just as in the case of mediumship; and the communication between two bodies of Theosophists, by the projection of the double or some similar means, is reducible to a simple successful experiment in psychic science; and if such communication be possible between trained adepts still in the flesh, it should not be impossible between one such and another who has cast off the flesh; and some of the wildest dreams of the Rosicrucians may thus be realized.

If there be truth in what I say, once more, we see the phenomena of mediumship and of adeptship, if not fully explained, at least brought under one broader law capable of application to both; we see that they differ only in degree, not in kind; we see in them both the possibility of successful psychic research, the material for sound psychic science, and the probability that the pivotal propositions of the Spiritualist and of the Theosophist may become demonstrable theorems which so far from refuting or antagonizing one another, do countenance and confirm one another, each rendering the other more likely to be established; and that is a consummation devoutly to be wished by every lover of truth.

Do I then believe in spirits and spirit intercourse? Assuredly I do! For am I not a spirit, too, like every one of you? and do I not communicate with this visible world by my natural body, my visible apparatus of relation with the phenomenal world without being thereby shut out from my spiritual prerogative of communicating with such other spirits as I can reach, on another plane, by the spiritual body appropriate to that plane of existence? Ask me for my authority for this statement, and I point first to the ascertained facts of psychic science; but if other authority be acceptable I may quote one whom not many may be inclined to dispute when he repeats the solemn words: "There is a natural body and there is a spiritual body."

What now, my friends, think you, are the real "Signs of the Times" when such questions as we have discussed to-night are to the fore? We know not, indeed, what a day may bring forth when that day is on the turning-point of one of the great natural cycles of the evolution of the human race. Not alone are the spiritual phenomena we have so hurriedly reviewed; they are signalled by greater terrestrial disturbances than have been witnessed on an equal scale for many a day; volcanic action has sunken parts of the earth's crust, and altered the coast lines of continents, and the dust of the conflict of these Titanic forces has reddened the very sky. Earthquakes have shaken the solid ground; and not less active than such grand cosmic forces

are the corresponding spiritual agencies at work, their exact counterparts. Men and women are shaken in the beliefs of a life-time; things sacred and things profane seem melting indistinguishable in the single crucible of the mind. Every revered religious creed is fiercely assailed and hotly defended. The challenge of Science to Religion resounds; the counterblast of the Church to the State echoes back that challenge. Every where are old foundations shaken; every where the scaffolding of new structures is erected. The times are revolutionary in thought, in feeling, in belief. Nothing is too wild or fanciful to find its heralds, nothing too securely grounded for attack. Emerson said, "Be ware when the great God lets loose a thinker in the world;" and here are thousands of thinkers all around us, thinking for themselves with small deference to authority, and little regard for precedent or established custom.

Thoughts are free and the thinkers are freed as perhaps never before in the history of the world. Who or what shall be the moderator in this vast "debating society" where every one may be heard in debate? My eyes turn wistfully back to the fixed faith of the bygone years, and lo! where is it? We must look forward not backward, and in all the glare it takes a steady eye to be undimmed and discern the truth that is surely advancing. Physical science has well nigh conquered the physical realm; and may we not hopefully turn to psychical science to establish also her kingdom on the earth. The problem of the day is not a question of matter, it is a question of mind; and the problem of mind has ceased to be only a question of the intellect; it has become the cry of the soul for more light in the dungeon of the body. And the cry goes up the loudest from the women of the land, because her soul's imprisonment is harder to bear than man's, her duty to redeem a world the more imperative. A great convention of women is but an outward sign; the real sign most legible is the inward compact the woman's soul has made with her spiritual self, the covenant of a new dispensation to reincarnate the God in man, as the final triumph of spirit over matter. That is the law of life, here and hereafter; that is the Master's word, forever lost and found again, that every man himself shall know and do the will of the Most High.

Mrs. J. J. Whitney before the Y. P. S.

Editor of the Religio-Philosophical Journal:

Mr. John Slater having broken his engagement with the Young People's Progressive Society for the month of May, the society has secured the services of Mrs. J. J. Whitney, platform test medium of San Francisco, who arrived in the city last week. Last Sunday evening she addressed the society for a short time, giving a brief history of her life as a medium. It was very interesting, and gave to us all a better knowledge of the trials and troubles mediums are subject to. During the following two Sundays Mrs. Whitney will appear at 7:45 P. M., the entire evening being devoted to tests. The lady having offered her services free, the society will charge no admission next Sunday. The meeting will be free to all, and friends are requested to secure the attendance of the skeptical as much as possible. A. L. COVERDALE, Martine's South Side Hall, Indiana Ave. and 22nd Street.

A full course of instruction in Christian Science for \$3, by Ursula N. Gestefeld, Central Music Hall, Chicago.

These lessons are the same, in substance, as have been given by Mrs. Gestefeld for some years, to classes and to private students, at \$100 tuition for the course; and are now published at a price which will enable all who so desire to acquire an understanding of Christian Science sufficient for practical use.

- Lesson 1. Basic Statement of the Science of Being.
- Lesson 2—Part 1. The Creative Power of Thought.
- Lesson 2—Part 2. Mortal Man, and the Human Mind.
- Lesson 3. The Evidence of the Senses.
- Lesson 4. Personality and Individuality.
- Lesson 5. Uniqueness of Matter.
- Lesson 6. Belief and Understanding.
- Lesson 7—Part 1. Evil and its Origin.
- Lesson 7—Part 2. Heaven and Hell.
- Lesson 8—Part 1. Regeneration and Atonement.
- Lesson 8—Part 2. Classification.
- Lesson 9—Part 1. Affirmation and Negation.
- Lesson 9—Part 2. Declaration of Independence.
- Lesson 10. Manifesting the Signs.
- Lesson 11—Part 1. Mesmerism, and Thought Transference.
- Lesson 11—Part 2. Different Forms of Healing.
- Lesson 12—Part 1. Directions for Treating.
- Lesson 12—Part 2. Advice to Students.

The question "What is Christian Science?" is being constantly asked.

The shortest and most comprehensive answer is: "It is Scientific Christianity."

The name "Christian Science" seems to many incongruous, and the statements absurd and incomprehensible. Its premise and its conclusions are departures from the accepted theories of the day; but they do not depart from the science of the universe, or the science of either Science or Religion, although the latter conflict with each other in their outward seeming.

Christian Science is a statement of that essence; hence the name which embodies apparent opposites. It is the mediator between Science and Religion; between Law and Theory.

If Christian Science is a science, it is a statement of truth, and stands upon its own merits. If it is a theory emanating from some personality, it has necessarily to be bolstered by that personality, who must be the highest authority on all questions involved in it; and, lacking that support, is liable to disappear along with it.

From some years of study of the subject, the author of these lessons is forced to the conclusion that what is called by the name of "Christian Science" is a science, and not a theory; and that, consequently, though as yet immature and undeveloped, it will eventually grow into such proportions as will compel recognition, and acceptance of its claim to be—not only a science—but the science of sciences; the key to all.

These lessons are offered simply as helps to that end; for all that any one can do for another, remembering his own weary treading of blind paths, is to state what he has found while stumbling therein.

The light at the end of them, each one must see with his own eyes, not with another's.

Single numbers, 25 cents; double numbers, 50 cents; complete series, \$3. Wholesale rates to teachers, practitioners, and dealers in general, on application.

PUBLISHER'S NOTICE.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, thirteen weeks for fifty cents.

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in advance.

Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to this office.

The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber examine and see how his account stands.

Back numbers of any particular date over four weeks old, price 10 cents each.

Dr. Sage's Catarrh Remedy cures when every other so-called remedy fails.

In the Spring, hundreds of persons suffer from boils, carbuncles, and other eruptive diseases. These are evidences that the system is trying to purge itself of impurities, and that it needs the powerful aid which is afforded by the use of Ayer's Sarsaparilla.

Advice to Mothers. Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c. a bottle.

CHICAGO.

A Medium's Meeting, conducted by Mrs. Belle F. Hamilton, will be held on Sunday afternoon, at 2:30 o'clock, at Gleason's Hall, 523 West Madison Street, entrance on Bishop Court. Good mediums will be present and test. Even.

The Young People's Progressive Society, meets in Martine's Hall, corner Indiana Avenue and 22nd Street, Sunday evenings at 7:45. The best speakers are engaged.

The South Side Lyceum of Chicago, meets every Sunday afternoon at 1:30 sharp, at Avenue Hall, 159 22nd Street.

The Chicago Association of Universal Radical, Progressive Spiritualists and Mediums' Society meets in Spirit's Library Hall No. 517 West Madison Street, every Sunday, at 2:30 P. M., and 7:30 P. M. The public cordially invited. Admission free. The best speakers are engaged.

The Young People's Spiritual Society meets every Sunday evening at 7:45 P. M., in Apollo Hall, 2730 State Street. First class speakers always in attendance. E. J. MORTON, President.

Spiritual Meetings in New York.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock, at 128 West 43rd Street, New York.

The Peoples' Spiritual Meeting has removed to Columbia Hall, 878, 6th Ave., (formerly at Spencer Hall, 14th St.) services every Sunday at 12:45 P. M., and 7:45 evening. FRANK W. JONES, Conductor.

Grand Opera House, 23rd Street and 8th Avenue.—Sarsaparilla every Sunday at 11 A. M. and 7:45 P. M. Conference every Sunday at 2:30 P. M. Admission free to each meeting.

The Metropolitan Church for Humanity, Mrs. T. B. Hyatt, Speaker, holds its services Sunday afternoons, at 3 o'clock, in MacGregor's new and beautiful Hall, Madison Avenue, Cor. 59th St. (Entrance, 42 E. 59th St.)

Spiritual Meeting in Brooklyn, N. Y.

Conservatory Hall, corner Bedford Ave., and Fulton Street—Services every Sunday at 11 A. M. and 7:45 P. M.

Brooklyn Spiritual Union—Sunday meetings at Fraternity Rooms, corner Bedford Avenue, and South 2d Street. Members meet at 10:30 A. M., Alpha Lyceum at 2:30 P. M., Conference at 7:30 P. M.

Johnston Building, Flatbush Ave., corner Nevins St. Conference every Saturday evening at 8 o'clock. FRANK W. JONES, Conductor.

Saratoga Springs, N. Y.

The First Society of Spiritualists of Saratoga Springs, N. Y., meets every Sunday morning and evening in Court of Appeals Room, Town Hall. W. B. MILLS, President. E. J. HULING, Secretary.

St. Louis, Mo

Organized August 22nd, 1886. The First Association of Spiritualists meets every Sunday in Bradt's Hall, south-west corner of Franklin and Ninth Streets, at the hour of 2:30 P. M. Friends invited to attend and correspondence solicited. H. W. FAY, Pres., 620 S. Broadway. ISAAC S. LEE, Sec., 1422 N. 12th St.

Passed to Spirit-Life.

Passed to spirit-life from the residence of her grandson, W. O. Blanchard, Deer Park, Mo., on Sunday night at 12 o'clock, April 22, 1888, after a short illness, Mrs. Isabel Oliver at the age of 90 years and 11 months. Burial in Light please copy.

GOOD NEWS TO LADIES.
Greatest Bargains in Tea, Baking Powder, & Coffee. For particulars address THE GREAT AMERICAN TEA CO., 31 & 33 West St., New York, N. Y.

AFTER DOGMATIC THEOLOGY, WHAT?

Materialism, or a Spiritual Philosophy and Natural Religion.

BY GILES B. STEBBINS.

Editor and Compiler of "Chapters from the Bible of the Ages," and "Poems of the Life Beyond and Within."

FIVE CHAPTERS.

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- 3.—A Supreme and Indwelling Mind: The Central Idea of a Spiritual Philosophy.
- 4.—The Inner Life—Facts of Spirit Presence.
- 5.—Intuition—The Soul's Access to Truth.

Passing out from the sway of creeds and dogmas, two paths open—one to Materialism, the other to a Spiritual Philosophy with Mind as the Soul of Things. Which shall we enter? To choose Materialism is to choose a materialism that is a mere statement of fact; to choose spiritualism is to choose a statement of thought; to choose scientific dogmatism is to choose a statement of fact; to choose spiritualism is to choose a statement of thought. The author of this book, full of courage and extended research, of thought and spiritual insight, meets a demand of the times, draws a clear and deep line between Materialism and Spiritualism, and helps to right thinking. Its facts of spirit-presence, from the long experience and wide knowledge of the author, are especially valuable and interesting.

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Voices from the People.

AND
INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal.
"Troubled Waters."

Who has not watched the tumult 'mong the clouds,
When on a summer's day with heat intense
The very air seems life with bodings ill,
Have listened to the thunder's awful roar,
And felt his weakness 'mid the tempest's power;
Have seen on the wild lightning flash
Across the heavens its zigzag wondrous light,
And then the great down pouring of the rain,
Quenching earth's thirst, the while all fifth and dust
Into one common pool is washed away;
While every drooping plant and tree and flower
Look gladly up to the heavenly source,
And nature feels a thrill of life renewed,
The storm-clouds pass, the thunders roar afar,
The floodgates emptied of the bounteous rain,
Hath given a double blessing unto men,
For, see the glad sunshine in beauteous rays
Fill our earth with brightest floods of glory,
To-day we see in yonder horizon,
That gathers frowningly before our view,
Storm-clouds of thought, ominous in the heavens—
Signs of the times that rouse us to the strife,
Throughout our land "progressive thought" doth
mark
A great awakening. Life's tumultuous sea
Threatens to overwhelm, and who shall say
"Peace, be still" unto the "troubled waters."
Each day from out these endless waves of doubt
Come vivid flashes of a grander light,
Great minds are touched with inspiration's torch,
That lead us into realms as yet untrod;
New thoughts come to us all, and as we dwell
Upon the clouds which surely now impend,
We can but hope the time is very near,
When all from superstition shall be free,
When down from that great source of power above
Eternal truths shall come, whose shining rays
Shall fill our land with wisdom's golden lore—
The storm be still, and harmony prevail;
Yet, not until the very gates of heaven
Are opened wide, and error swept away;
Then let the sunshine come with molten light
And stamp across the sky, where all may read
The flaming words, "The truth hath made us free."
NEWTON, KANSAS.

RENOUNCES HIS FAITH.

Right Rev. Mr. Leon Bouland Writes
to the Pope That He Must Withdraw
From the Catholic Church.

To the Editor of the Religio-Philosophical Journal.

Allow me to solicit the printing in the JOURNAL of the accompanying letter from the Philadelphia North American of April 25th. It contains a very encouraging sign of the times. But let the Rev. Mr. Bouland, who, we learn has joined the Episcopal Church of the United States, keep on thinking; and encourage the members of all evangelical churches to think as independently as he seems to me to do. Will they not find that all such churches aim in effect to dictate "in matters scientific, philosophical, social and political?"

Science has for years past amply proven that the Bible account of creation, on which rests the whole superstructure of orthodox theology, is false and mythical—unworthy of the belief of enlightened men. Yet what one of these religious organizations has ventured to modify its theology and encourage its members to adopt true views on these subjects? Rather do they not all still strive to maintain their antiquated and falsely based religious theories?

The Churchman publishes a letter from Right Reverend Mr. Leon Bouland to Pope Leo XIII. formally withdrawing from the Catholic Church. His reasons are both doctrinal and political. Mr. Bouland is honorary private chamberlain of His Holiness and honorary canon of the Metropolitan Church of Rheims. In his letter to the Pope he says:

"It is no longer possible for me to believe the teaching of the Syllabus and the dogmas proclaimed at the last Vatican Council."
"I can no longer admit the pretensions of Ultramontanism, claiming as it does absolute authority, not only in religious matters, but in all matters scientific, philosophical, social and political. Such pretensions history proves to be destructive of religion and public liberty."
"The Roman hierarchy constitutes in the United States (a country of which I am proud to be a citizen) a danger ever on the increase. This I have repeatedly mentioned to your Holiness in the private audiences with which I have from time to time been honored. In this great republic I find a church of Apostles and Saints, wholly independent of the State, and which understands how to reconcile in due proportion the rights that liberty confers, with the duties which it imposes. In that church—to which I now declare my adherence—faith does not shut out reason or science, which, together with true religion, make intelligent Christians and enlightened citizens."

"My decision to withdraw from the Roman Church is not a thought of recent origin. It is the mature result of convictions forced upon me during my travels in both hemispheres, and in my study for ten years of the chief religious and social questions which agitate our time—questions to which the Christian fathers furnish solutions wholly at variance with the syllabus and the policy of the Ultramontane Court.—Philadelphia North American, April 25.

Inclined to be Critical.

To the Editor of the Religio-Philosophical Journal.

What is life without excitement? The Buddhist might reply that it is the delectable Nirvana which he seeks; but for us Occidentals it is nothing, hence we seek excitement and pleasure, and in our study perhaps of source is more prolific of it than the prodding of sharp pens. In the JOURNAL of April 7th Jesse Shepard poses himself to a most dignified and self-satisfied manner upon the mount of "culture," and looks down, oh! so far down, with a look of contempt, slightly mingled with pity, upon those who interest themselves with so base a thing as phenomenal Spiritualism. When a man can admire himself, as Jesse does on his eminence of grand assumption, it seems a shame to him to admit that some people have no regard for assumptions, and Hudson Tuttle seems to be of such, for we see him attach his pen to a very long holder, oh, so long that he can reach all the way up to the eminence occupied by Mr. Shepard and give him such thrusts with it as these:

"Mr. Shepard having, through the phenomenal in the spiritual, obtained as a gift a physical phenomenon in the shape of a coat, not, perhaps, of 'many colors' but made of 3,000 Siberian squirrel skins, and the said coat, as the finest of coats is liable to do, having fallen into the hands of 'mine uncle,' required the ransom of many ducats which you proceeded to raise by a ready resort to the phenomena spiritual, for an exhibition of which you charged two dollars a head at the house of Mrs. Crocker in Chicago, are you not a humbug, Mr. Shepard?" I must say that Mr. Tuttle is plain and here my pen, always contrary and sometimes uncontrollable, insisted on saying, and pertinent, too, but would not permit it; and he seems to lack the "culture" of the great French minister who declared that language was invented for the concealment of ideas, using it as he does as a means of vigorous expression thereof. I confess to a great deal of respect for Mr. Tuttle and I would not thus criticize him had he not placed Mr. Shepard in an uncomfortable position.

Between the latter and myself there is a certain similarity which induces me to fly to his assistance. He is a critic in his surrounding, and I, in my turn, I am only a common Aztec, with no expectation of ever enjoying the regal style of a Montezuma. Nevertheless, "phenomenal" as it may seem, it must be admitted that the great Montezuma was once an "uncultured" Aztec. Now being a worshiper at the shrine of the beautiful and harmony or "the eternal fitness" of things being the chief element thereof inclines me to suggest the withdrawal of Mr. Shepard from the Spiritualist camp. It is entirely too common for him. Being common, you know, makes him uninteresting. Let us look around for a suitable place for him. How would Episcopal ritualism suit him with all its "pride, pomp and circumstance of glorious war" on the devil? Or would he like better to go just one step further back into religious barbarism and gratify the two strongest, most contemptible and un-American of

all weaknesses—the desire to worship and be worshipped—by kissing the Pope's great toe while the ignorant herd shall kiss his priestly hand? Open wide the doors and let Mr. Shepard out; and every good-goddy "Christian Spiritualist" go with him. The civilized world has had nearly 19 centuries of the efforts of a philosophy called Spiritualism. Which has accomplished the most for the good of mankind? Let the well informed decide.
LEON.

HIS LAST APPEAL FOR HELP.

The Tiny Street Musician Plays His
Accordion and Passes His Dirty Little
Cap in Vain—The Sleep that
Knows No Waking.

It was a very cold night. The stars of the Via Lactea shining overhead seemed to be sending out brilliant corpuscles of frosty light from some far-away sea of ice. Thick volumes of vapor issued from the mouths of man and beast. Planks in the frost-soaked floors of the poor gave out sudden noises like an explosion. Wagon wheels creaked and moaned and shuddered as they rolled heavily over the dry snow, like some juggernaut over a human soul in purgatory. It was a night when the half-dressed and well-fed might draw themselves closer round the hearth and thank heaven that things were well with them—a night when the poor, homeless, wretched outcast might lie down and die. It was a very cold night. The plucked and haggard face of poverty, crouching over a few cheerless embers, told it better than any verbal descriptions. The merry, sensuous eye of the beautiful daughter of Dives was brighter for the very thought that the frost king ruled without, in the realm of fashion.

Little Giovanni Angelica, with his accordion strapped over his shoulders, could not keep his little fingers warm enough that night to touch the keys skillfully and conjure a few pennies from the mouths of the crowd that thronged and hustled past. He and Yon Buren streets. While he tried to warm his hands by knocking them together and blowing his hot breath on them, his ears would be freezing. He was about to give up in despair. Then he thought of his sick mother and his little baby sister huddling and starving in a cold, drab, basement away out on Clark street. He dared not go home without a few pennies to buy bread. The night was so cold it made him think harder than he had ever done in his life. It was growing late. He heard a train of carriages rumbling and rattling along Walsh avenue, and he saw a gleam of light from the windows of the rich folks, he thought, who could afford to ride in the warm cars, going home from gay theaters and parties and balls, where there was better music than his poor accordion would make. But could he not play for them and get warm at the same time?

Away sped little Giovanni as fast as his hunched little legs would carry him. Inside a Cottage Grove car he hid, covered with a diminutive knit cap, just reached to the handle of the door. Furtive-looking, evasive men, and women in costly garments of silk and seal, lined the seats, and the glum conductor might properly have put out the sign, "Standing room only," but he did nothing of the kind. He only reached out his hand and kept asking for nickels. The little wail—the atom of humanity—had no nickel to give, but he was so very small the conductor did not see him until something extraordinary occurred. He stationed himself by the stove, warmed his hands, unstrapped his instrument, and suddenly there burst upon the ears of the passengers the strains of a haunting melody—"In the Gloaming." The shrill voice of the outcast was accompanied by the instrument, and Miss Madden never sang the song with more real pathos. Surprised and astonished, the passengers gazed on the small, insignificant specimen of humanity in wonderment. Some smiled, some looked curious, some whispered together as if disgusted with Mr. Holmes for allowing beggars to infest his vehicles.

Others looked away in abstraction, fearful that the little spirit was about to be passed.
"It was a very cold night. Had it not been so the glum conductor, who saw the uneasiness of his 'fares,' would have taken Giovanni by the neck and thrown him and his accordion out bodily. But the stinging of his own hands and ears made him drop two nickels, and he was less vigilant after the boy. The car rumbled on, and there followed a succession of cars such as 'White Wings,' 'Fifteen Dollars in My Inside Pocket,' 'Some Day,' and, lastly, 'Home, Sweet Home.'

"A faint concert with every 5-cent ride," said a tittering young woman to a young man with a downy moustache.
"No extra charge for music on this train," growled a large gray-haired man wearing a silk hat.
Then the little knit cap, held in a dirty hand, was passed round. It came to the large gray-haired man with the silk hat.

"Please, sir, will you give me something?"
"No, sir, not a penny!" he roared in a loud voice.
"What business have you in this car, I'd like to know? You're a nuisance!"

Giovanni had never heard of the country parson who loaned his hat for a contribution box, and when it came back he told the congregation he was very thankful to get his hat back. Giovanni must have felt thankful that the big, gruff man didn't take his cap, or do something dreadful, for when he got back to the stove, not a penny the richer, he once more took down his instrument and touched the keys.

"Can Not Sing the Old Songs" was the air he played. There was an infinite tenderness of expression and delicacy of touch in the music. When the last note had died away, he strapped the old accordion over his weary little shoulders again, clasped his tiny arms round the stovepipe, and was strangely silent. He was fast falling asleep. His little black curls peeped out from beneath his cap, his black eyes closed. He was the very incarnation of the child in Rembrandt's "Weary Travelers."

It was a very cold night. The passengers continued to stare so intently at the child that the conductor was shocked by him and the arm and fold him to get out. He told him he had enjoyed a free ride long enough and got more than the worth of his sheet-music.

"I wonder what keeps Giovanni so late to-night," said his mother, shivering and anxious in her South Clark street basement. "He never staid out so late before. I wish he would come, for the baby is so cold, and I'm tired and hungry."

It was a very cold night. And Giovanni's ride that night was worth more than his poor street-corner music. He was so cold and tired and discouraged that he fell asleep on his way home under the steps of a big stone house, where warm, ruddy lights shone beautifully through the frosty panes, and when he awoke the next morning he heard music more entrancing than any ever conjured by earthly hands. Little Giovanni was dead.—Chicago Times.

Sir Donald A. Smith's Contribution to the Cause of Education.

It is understood that another magnificent gift is in store for Montreal. Some years ago Sir Donald A. Smith donated \$120,000 for the purpose of endowing a faculty for the higher education of women. It is now rumored that the generous donor proposes to supplement his former gift by the magnificent sum of \$250,000, and it is probable that an act to incorporate the college will be asked for this session under the title of the Royal Victoria College. The college will be located in Montreal, but the special object of the late addition to the endowment fund is reported to be the establishment of a preparatory school for Winnipeg and at some other point or points in Manitoba and the Northwest Territories.

Sir Donald A. Smith, the millionaire railway magnate, was born in Scotland in 1812. He received his education there, and later entered the service of the Hudson Bay Company, and now holds the position of resident governor and chief commissioner of that corporation. He is Vice-President of the Bank of Montreal and a director of the Canadian Pacific Railway, and was created a K. C. M. G. in recognition of his services to his country in connection with the latter undertaking. He has had a lengthy political career, and represents Montreal in the House of Commons at present.

It's a poor rule that doesn't work both ways. A Winnipeg dispatch reports that William Cameron, teller for the Union Bank, has left for the United States, having misappropriated \$38,000 of the bank's funds.

Messages through the Psychograph.

To the Editor of the Religio-Philosophical Journal.

Some little time ago you published in your paper an advertisement of a newly invented instrument called the Psychograph. Seeing the advertisement, an old and esteemed Spiritualist friend of mine was induced to purchase one from your office. Lately he has written me of the great pleasure himself and family receives from its use, and his astonishment at its great rapidity of work. This being so, I consider it a great boon to humanity, inasmuch as it dispenses with the services of a professional medium, as generally you can make a selection of some sensitive in your own family—wife, daughter or son—under whose hand it may work. I know nothing of the construction of this Psychograph, but if it works as well under other hands as under that of my friend's daughter, it will very much simplify spirit communion. Her spirit guide was her former husband, and advises her through the Psychograph what course it is necessary to pursue in order to get the most reliable communications. He advises her to set but twice a week, Sunday and Wednesday evenings, and by no means unless he announces his presence. He being her controlling spirit, others have to get his permission to make use of the instrument. The following is a specimen of some of their spirit friends' lamentations.

A SUICIDE'S MESSAGE.
I was once a harmless boy, and I came to death by having too much money. I did not know how to use it in consequence of my ignorance. I abused it. I was young, foolish and easily led astray, and in a very little while I changed from a harmless boy to a hurtful boy to myself. Drink and bad company soon ruined me, and it was but a step to a suicide's end. Oh! what a miserable creature I was! No rest, no peace, and every man's hand against me; but what a mistake I made thinking that by taking my life I could end all. I suffered more than ever. Every act of my life rose up and confronted me and looked worse than ever! I was a long time getting over the consequence of my rash act. But I think I have now conquered my troubles and I feel like a new man. But I would warn all against taking their own lives; there is nothing gained, and much, very much, lost by so doing. You do not know me. I will tell my name—George Willis, twenty years old, of New Hampshire. It is ten years since I left. Good evening.

MESSAGE FROM ONE MURDERED.

I am a native of Maine. I would like also to say something. Few spirits like to tell about their misdeeds when in the form, but I feel it will benefit others if I do so. I was murdered in a gambling hall, and by no means a pleasant place. I was a husband and allowed me to speak through your instrument; but I promised him not to do so abruptly, and he consented to let me speak. I had good parents, who tried to teach me all that was right, but the devil was the strongest, and I followed where he led. You cannot imagine the inducements he holds out for the weak; but I know to my sorrow, and if I could only make every poor tempted one know what the end would be, I would be happy. But it seems they must learn by their own experience, and as a hard matter that, I was warned often to forsake my wicked ways; but I heeded not the warnings and I paid the price. I was about to play a game of cards. After I had lost hundred dollars I quarrelled with the winner and called him a thief; he denied the charge, and I struck him; he pulled out a revolver and I drew a knife; but he was quicker than I, and before I knew what he was doing I found myself outside of my body. You may imagine my surprise. I was still eager to do it, but found out my mistake in a short time. I wanted to get back again, but it was only for revenge and not that I was sorry for it. My life had been anything but happy, and I was a terror to my family, and they were better without me. Although they mourned for me, it was grief for my sad end and not for me. I brought it on myself. No one can help me. Every one has to work out his own salvation, and being allowed to communicate with good and true friends we are helped on our journey and lifted from the depths of despair in which our own misdeeds have placed us. I thank you for your kind attention and kindness to a poor sinner and would like to commend you please. I am William Brown, of Portland, Maine.

FRY'S CLOCK STOPPED.

Strange Story Being Investigated by the Society for Psychical Research.

Richard Hodgson of the American Society for Psychical Research, Boston, has written to George Fry, depotmaster of Oil City, Pa., to obtain the details of a strange warning which Mr. Fry says he had of the death of his brother, Gideon Fry, in Big Rapids, Mich., Dec. 4, 1887, at 8:45. Mr. Hodgson, who is also investigating the same case with a view to incorporating it in a book he is writing on spiritual phenomena. The case is peculiar, and in some respects is said to be the most remarkable on record.

George Fry is about 38 years old and has lived in Oil City for twenty-five years, where he bears a good reputation for truth and in every way is regarded as a reputable man. For a number of years he has been employed by the Allegheny Valley and Western New York & Pennsylvania Railroad as depotmaster. His brother Gideon died in Big Rapids, Mich., Sunday evening, Dec. 4, 1887, at 8:45. George Fry says that at 9:45 (Oil City time), while at his home in this city engaged in writing a letter he observed that the clock in the room had stopped. He got up and started the clock, which he says had not run down, and as it started he heard what seemed to be the voice of his brother Gideon coming from the clock. "I'm gone, I'm gone," Mr. Fry says he heard this as distinctly as he ever heard his brother utter a word in his life. He related the incident to his family at the time. Mr. Fry says he knew his brother had been ill, but did not know he was dangerously ill. The following day, Monday, at 9:40 A. M., Daniel W. Fry, another brother, received the following telegram:

BIG RAPIDS, MICH., DEC. 5.
Gid is dead. Come to Montreal. Answer.
LIZZIE K. THOMPSON.

This telegram was shown to George Fry at 1:20 the same day, and he says, was the first information he had of his brother's death aside from the presentment as related. The Friday following he received a telegram from Big Rapids detailing his brother's last moments, in which it was stated that he died at 8:45 Sunday evening and that his last words were, "I'm gone! I'm gone!" When Mr. Fry related the incident of the clock to some friends the morning after the occurrence there was much curiosity in the city in regard to it and it was the subject of comment for several days. So much interest was taken in it that it was suggested that an investigation be made of the records at the telegraph offices to ascertain whether the information regarding the dying words might not have been received by wire. Mr. Fry gave his permission to do this, and it was found that the telegram quoted above was the only one received bearing on the case. In addition to the points narrated above Mr. Fry said to-day:

"I do not pretend to account for this extraordinary circumstance, but I relate the facts exactly as they occurred. I am not a Spiritualist, and never had any such experience before. The clock that stopped belonged to brother Gid. He left it at his brother's house when he left Oil City, and afterwards wrote me to get it for him."

Mr. Williams' Prophetic Dream.

"Mother, I'll be dead in a week, or my dream of last night will not come true," said Beverly Williams, a resident of South, Mexico, Mo., one morning about a week ago. Now he lies in the little cemetery near his home. Mr. Williams was 55 years of age and a leading citizen of that city. He was not superstitious, and laughed heartily at breakfast that morning at his dream of the night before. "I dreamed," he said, "that I was on my death-bed. A great silver light all at once enveloped me, out of which a tiny bird appeared. The little creature stopped in front of my face and bade me go with it. I hesitated, and then at a moment found myself transported to heaven."

The dream did not trouble him until Thursday, when he was stricken with congestion of the brain. Death followed in a few hours.—Ex.

A man named Findley is wheeling a barrow from Glasgow to Rome by way of Paris. He proposes to sail from Italy back to Glasgow. His motive for undertaking the walk was want of employment.

For the Religio-Philosophical Journal.

Anarchism.

Every one conversant with the spiritual philosophy, knows that it teaches sympathy, and condemns injustice and oppression wherever found. I think your views regarding Anarchists are sound, and will meet the approval of a large majority of Spiritualists. Without entering into the polemics of anarchism, it appears to me to be the first duty of every one to obey the laws; especially is this so in this country where the law-making power resides with the people. I cannot learn that the condition of the producing classes has been, in any way bettered, in any part of the world, by anything the anarchists have done. Their methods are entirely antagonistic to the spirit and genius of our institutions, and subversive of law and order, the palladium of individual rights. In autocratic Russia, there may be some excuse for nihilism, but in this country there is certainly none for anarchism; and while the condition of the masses is far from what you and I earnestly desire to see, yet statistics prove that there is less poverty in this country to-day than ever before, and that the condition of the producing classes is steadily improving.

Intemperance is the blighting mildew of the day, the money annually squandered in intoxicating drinks, the increased taxes imposed for the support of extra policemen, courts of justice, clerks, lawyers, almshouses, prisons, penitentiaries, and a host of minor details (besides the incalculable misery caused by drunkenness), might nearly all be diverted to the use of improving and elevating the condition of the toiling millions. When they have learned temperance, frugality and economy, and have attained to an intelligent use of their powers, they can in an orderly and legitimate way, secure everything in reason to better their condition.

I am no temperance fanatic, but I know that every article of food, apparel, furniture, even the water and light I use, are heavily taxed to meet the ever increasing demands of this monstrous iniquity. If the anarchists have a grievance, the honest, industrious toiler has a greater one; but patience and perseverance will overcome all obstacles.

I am a working man myself, working sometimes from twelve to eighteen hours, and know all that can be said in behalf of labor; but anarchism—can only defer its emancipation from the evils of which it may justly complain.

These thoughts are suggested by reading Mr. Hoffman's article in the RELIGIO-PHILOSOPHICAL JOURNAL.

WM. V. NOE.

For the Religio-Philosophical Journal.

Frauds.

GEORGE A. SHUFFELDT.

From the accounts which we sometimes see in the papers, it might be inferred that the majority of fraudulent practices going on in the world were chargeable to Spiritualists. Nothing is further from the truth. Spiritualism does not stand alone as the sponsor for the evil deeds of men indeed, it has but little to do with the current cheating which prevails in the common walks of life. Occasionally a false medium appears who undertakes to delude the weak and the ignorant for money, but none are more ready to expose such than the Spiritualists themselves.

On the other hand, every trade, every profession, every business are chargeable with dishonest devices and wilful deceptions. It seems to be a part of human nature, a sort of commendable trait to trick and defraud your neighbor, impose upon him, deceive him, make him believe one thing is another, and by such means get money out of him. These are the ways of the Christian world; these are common every day morals. The perpetrators are mostly attendants in Christian churches; they say long prayers, subscribe to creeds, swell up with the pomp and pride of wealth, and are better than other folks. Then they sell you a piece of paper pulp, and a rosewood coffin made of common pineboards. Your food is adulterated and your drink polluted; the sight, touch and taste wilfully deceived, and what for? Why just to get your dollars in the easiest possible manner, and the people who do these things are not Spiritualists but are Christian dealers, traders, manufacturers and merchants; they are prayer-meeting men, have family worship, believe in God and the Bible, and are sure if they trust in Christ they will escape hellfire.

The frauds perpetrated in the name of Spiritualism are mainly the work of so-called Christians, rogues and cheats who follow in the wake of the new philosophy to prey upon the weakness or ignorance of somebody and get money out of them. Real spiritual mediums have no occasion to defraud anybody; genuine manifestations cannot be the basis of any fraud. The downright, out and out devilry and deception of the world is not among the Spiritualists, but in an entirely different branch of the human family.

Letter From America, III.

To the Editor of the Religio-Philosophical Journal.

THE JOURNAL is certainly entitled to the support of all believers in the truth of our grand and glorious philosophy. I have of late more than ever been particularly interested in its columns, especially in the papers relating the grand achievement in Cleveland, O., by the use of the telegraph instrument. "From Here to Heaven" is certainly very interesting and instructive. I was much pleased with the RELIGIO-PHILOSOPHICAL JOURNAL of last week, especially with the editorial page. It is doing a grand work in exposing the numerous frauds that continue to infest our ranks, and I hope it will never rest until the last one of them has been "knocked out."

The grand old pioneer, Hudson Tuttle, gives Jesse Shepard a rap that, I hope, will do him some good. I would like to give him a rap myself, but do not feel competent to do the subject justice.

Of late I am getting very suspicious of most of our public mediums. In my humble opinion there is nothing like the home circle to convince the skeptical. The manifestations may not be so wonderful and startling as at the public show, but there is more good sound wheat among the chaff.

We have been holding private circles for some months past, and the result has been highly satisfactory. Among other manifestations we are quite frequently treated to some very sweet music on the Reed organ, through a medium who cannot even read music. I have known the medium for more than thirty years, and know that she is not a scientific or cultured musician. Though the music given may not be up to the standard required by a competent musical critic, it is nevertheless very sweet, and matters not how closely the medium's eyes are bandaged or blindfolded, or how dark the room may be, the music comes out as sweet as the most generally accompanied with clairvoyant descriptions of spirits and spirit scenes. The medium is entranced during the whole time of the séance, of from one to two hours.

We consider the evenings spent with our spirit friends the most pleasant of any in the week, and feel disappointed when anything occurs to prevent us from holding our customary meetings. I would advise all who feel the least interested in Spiritualism, to organize private or home circles, and go to work sincerely and honestly, and I assure them they will be well paid for their time and trouble.

W. H. LEIDIGH.

Wm. Z. Hatcher writes: It is with real pleasure that I remit another year's subscription to the grand old JOURNAL, measuring largely the possibilities of my future mental development from the lessons gathered from its ever improving columns, filled with scientific truth, sound reasoning, and an honest effort to elevate mankind to a higher plane of life.

A Catholic pastor of Albany testifies to a legislative committee, "Beer has extended drunkenness to women, and meek ask me to save their homes which their wives are wrecking."

A sharp Maine constable opened a cement barrel the other day on wet ground. He found it packed solidly with sand, wet down and in the middle of the barrel was a twenty-gallon keg of whiskey.

The W. C. T. U. vice president for Burmah, Ruth Quance, a Baptist missionary, has forwarded from Rangoon 20,000 Burmese signatures to a petition pleading for the liberation from the liquor traffic and the better protection of women.

Notes and Extracts on Miscellaneous Subjects.

A Wichita baker displays the sign: "Eight loaves for \$17."

A tramp eighty years of age was arrested the other day in Indianapolis.

A New York physician says he is continually surprised by the increase of wealth and power among the Jews.

Among the officials dropped from the rolls of the New York Custom House is Denis O'Hare, Mr. Tilden's coachman.

A ton of ropes made from the hair of Japanese women is used in building a \$3,000,000 Buddhist temple at Kioto.

A Vermont minister has preached 121 funeral sermons, with net returns of two barrels of apples and a silver dollar.

London Truth wants Easter made a fixed holiday by act of Parliament, and suggests that the first Sunday in June be fixed for Easter Day.

The little town of Kilglen, is a perfect example of a Socialistic community, all the land being the property of the citizen in common.

An Erie County, New York, physician issued a certificate stating that the cause of a little girl's death was "information of the lungs."

Lightning entered a house at Eagle Point, Pa., the other evening and stripped the shoes from the feet of a young girl. Her feet were severely burned.

There is not a cross-eyed base-ball player in the country. It is a general superstition that a cross-eyed man would irretrievably hoo-doo the game.

A big Brahma hen belonging to a Baltimore man has distinguished herself by laying an egg that was about the size of a cherry and weighed only seventy-one grains.

The North China Herald says that agents of the Panama Canal made arrangements to kidnap 30,000 Annamese coolies to work at Panama, but the enterprise failed.

A Catholic pastor of Albany testifies to a legislative committee, "Beer has extended drunkenness to women, and meek ask me to save their homes which their wives are wrecking."

For every 1,000 inhabitants the United States runs trains 9,700 miles annually, while the main mileage of Great Britain on the same basis is 7,500; Belgium, 4,500; France, 3,500; Germany, 3,250.

The colorfast that was the favorite of Kaiser William—the blue "bachstel" pattern of this latitude—is said to be the badge of the Liberal party in Belgium, while the red poppy is that of the Conservative or Clerical party.

As an evidence of the progress that modern ideas are making in Japan, it is stated that that country is now building thirty-four railroads, at a cost of over \$50,000,000, and it has hundreds of miles of railroads already built.

When the blizzard struck Lowell, Mass., it buried under the snow four turkeys belonging to John Ray. They were dug out after being without food for eighteen days, and were not only alive, but apparently unimpaired.

A man in Lima, Ohio, recently received from friends in Waterville, Pa., a letter that it took him nearly all night to read. It was written on foolscap paper, the sheets being pasted together, and was exactly 27 feet and 10 inches long.

The old Hohenzoellern curse that no king was to be succeeded by his eldest son, and the heir was always to have some malformation or damaged limb, has been broken, and even the most superstitious have begun to doubt the spell.

The two-year-old son of a Bohemian farmer living near Oskoda, Neb., fell into a dry well twenty feet deep, and was there for six hours before he was rescued. When taken out the lad appeared to be none the worse for the adventure.

Mrs. Lillian M. Pavy, of London, England, is a commercial traveler now visiting the Western States in the interest of an English house. She travels alone and finds that in this country a woman does not need an escort to protect her from annoyance.

A lady in La Grange, Ga., wrote to Thomas A. Edison requesting him to invent an ear-trumpet that would enable her husband to hear. The wizard in reply wrote the lady to wait just a few months and that husband of hers would think he heard the stars falling.

Mrs. Maggie Junce, who lived on a farm near Lancaster, Pa., was attacked by a rooster while gathering some eggs and had her hand badly lacerated in the encounter. Two or three days after the occurrence the hand became inflamed, and the unfortunate woman finally died in great pain, her death, it is said, being due to lockjaw.

Lewis Millsaps, succeeded in killing an otter recently near Pleasant Lake, N. Y. The otter attacked Mr. Millsaps' dog and whipped it in short order, and then turned on Mr. Millsaps, who had an ax, and soon succeeded in killing it. The otter measured 4½ feet in length, and had a beautiful skin.

The popular thing just now at Cairo is for the curious to take the morning train for Zagazig, returning at night, in order to witness the grand ruins of the Pharaohs which Naviile has disclosed. "The Pharaoh of Joseph" attracts hundreds of Moslems who venerate the ancient prime minister, and marvel at the statue of his Pharaoh.

For the Religio-Philosophical Journal
The Scientific Method.

Long-Standing

Blood Diseases are cured by the persevering use of Ayer's Sarsaparilla.

This medicine is an Alternative, and causes a radical change in the system. The process, in some cases, may not be quite so rapid as in others; but, with persistence, the result is certain. Read these testimonials:—

"For two years I suffered from a severe pain in my right side, and had other troubles caused by a torpid liver and dyspepsia. After giving several medicines a fair trial without a cure, I began to take Ayer's Sarsaparilla. I was greatly benefited by the first bottle, and after taking five bottles I was completely cured."—John W. Benson, 70 Lawrence St., Lowell, Mass.

Last May a large carbuncle broke out on my arm. The usual remedies had no effect and I was confined to my bed for eight weeks. A friend induced me to try Ayer's Sarsaparilla. Less than three bottles healed the sore. In all my experience with medicine, I never saw more

Wonderful Results.

Another marked effect of the use of this medicine was the strengthening of my sight."—Mrs. Carrie Adams, Holly Springs, Texas.

"I had a dry scaly humor for years, and suffered terribly; and, as my brother and sister were similarly afflicted, I presume the malady is hereditary. Last winter, Dr. T. W. of Fernandina, Fla., recommended me to take Ayer's Sarsaparilla, and continue it for a year. For five months I took it daily. I have not had a blemish upon my body for the last three months."—T. E. Wiley, 143 Chambers St., New York City.

"Last fall and winter I was troubled with a dull, heavy pain in my side. I did not notice it much at first, but it gradually grew worse until it became almost unbearable. During the latter part of this time, disorders of the stomach and liver increased my troubles. I began taking Ayer's Sarsaparilla, and after faithfully continuing it, the pain disappeared and I was completely cured."—Mrs. Augusta A. Furbush, Haverhill, Mass.

W. C. BOWEN.
Brooklyn, N. Y.

For the Religio-Philosophical Journal.
The Silent Messenger.

Robert Kaneen has been one of the most constant and appreciative of the audiences that have met here since I began the first course of lectures in January, 1887. I think he never missed more than two or three meetings in all the eleven months. He always bought a copy of the RELIGIO-PHILOSOPHICAL JOURNAL, and his clean looking, intelligent face always glowed with a mild intellectual enthusiasm. He was a marked man, and always occupied the same seat (or nearly the same) and greeted me with a cordial expression that was a tonic to my feeble nerves and a light in the windows of faith. On Sunday evening, April 8th, he greeted me with more than usual warmth and seemed quite cheerful, remarking "We have a delegation of five from our house to-night." He worked until about noon the following Wednesday (April 11th) when he suddenly fainted and lingered until Thursday evening, when he passed to his eternal reward. On Saturday we laid his desecrated body to rest and sadly turned away to seek his shining spirit among the shadows of silence where so recently he stood in the glory of visible manhood. He was 63 years of age and had no fears of the hereafter. He was one of the few who appreciate the superior side of Spiritualism, and enjoy the study of its lessons. To him logic and spirituality were stronger evidence than barren phenomena. He loved Spiritualism for its light and truth, and gently walked in its atmosphere of reason and daily usefulness. If all—or half—of the nominal Spiritualists put as high a value upon the great lessons taught in this science of life, as did brother Kaneen, it would not be difficult to sustain lectures and build commodious temples in which to worship in every city and town in the United States. Slowly, but surely, the standard of life is rising under the glow of heaven's inspiration, and the rational acceptance of Spiritualism is constantly broadening the sphere of its usefulness and evolving clearer conceptions of its scope and purposes, while facts and evidences multiply under scientific methods until no fair reasoner can deny that communication between the denizens of earth and exalted men is a demonstrated fact. To use this fact as a solvent to the problem of life is the work of progressive thinkers. Kansas City, Mo. LYMAN C. HOWE.

For the Religio-Philosophical Journal.
Let Your Light Shine.

A great many people have an idea that they are becoming too conspicuous if they let the world know that they have their own opinions, especially as regards Spiritualism. They may have a very intelligent and sincere appreciation of its sublime truths, but either through lack of confidence in themselves or through fear of becoming unpopular, they "hide their knowledge under a bushel," thereby doing themselves a very great injury as well as others. All of us can not become eminent writers or applauded speakers on the rostrum, but if we have been cheered and life made brighter by spirit teachers, we ought to be willing and glad to cheer others by our experience. There are many ways "down" the cold streams of Babylon," feeding on the husks of ignorance, with no one to encourage them and lead them up to higher planes, that need even the few tender words which we might so easily give them, words that might bring about them a ray of light that would grow brighter and brighter, and eventually lead them up to the glorious hilltop of wisdom and truth.

Just a little while back in the past we were all shrouded in the darkness of superstition and bigotry, and beset by the slavery of fear and ignorance, and had it not been for a few noble and unselfish ones who were led from darkness into light through spirit aid, we might yet be surrounded with gloom; but thanks to angel guidance we have thrown off the shackles that bound us, and to-day we are assured of the freedom and purity of true Spiritualism. Its grand truths are each day unfolding the spiritual within us, and our sight is becoming clearer. We are growing larger hearted, and it is a duty we owe to humanity that we let our light shine that others may be encouraged to press on and to find the living way.

The heavenly manna of spiritual truth was meant for all; it reaches the high and the low, and is to be had for the asking. "Ask and ye shall receive." The Spirit-world is all around us, and spirit friends are constantly trying to impress us with their holy wisdom, and "where much is given, much will be required." Mr. LAURA A. CUMMINGS.

East Hardwick, Vt.
"Ah me!" sighed Potts, "I'm tired of living. The world is hollow, ambition's vain."
"Come now!" said his chum, "I know the symptoms; it's all your liver—that's very plain."

You need not suffer, for help is easy; Pierce's Pellets go right to the place.
"A friend to the bilious," I will might call them—
There's nothing better; they'll suit your case."

Potts ceased his sighing and bought the "Pellets." No more he mourned his hapless lot! His face is cheerful, his heart is lightsome, His melancholy is quite forgot!

The Hon. William Cumbock is lecturing in Indiana towns on "The Model Husband."

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites.
Is a Remedy for Pulmonary Affections and Scrophulous Diseases.

Dr. TRA M. LANG—a prominent Physician in New York, says:—I am greatly pleased with your Emulsion. Have found it very serviceable in above diseases, and is easily administered on account of its palatableness.

What is more attractive than a pretty face with a fresh bright complexion? For it use Pozzoni's Powder.

The marks of premature age may be effectually obliterated by using Buckingham's Dye for the Whiskers. It colors uniformly, and always gives satisfaction.

PSYCHICAL AND PHYSIO-PSYCHOLOGICAL STUDIES.

THE WATSEKA WONDER!

A NARRATIVE OF STARTLING PHENOMENA OCCURRING IN THE CASE OF

MARY LURANCY VENNUM.

By Dr. E. W. Stevens.

This well attested account of spirit presence created a widespread sensation when first published in the Religio-Philosophical Journal. Over fifty thousand copies were circulated, including the Journal's publication and the pamphlet edition, and the demand still continues.

To those familiar with the marvelous story it is NO WONDER the interest continues, for in it an indubitable testimony may be learned how

A Young Girl was Saved from the Mad House.

by the direct assistance of Spirits, through the intelligent interference of Spiritualists, and after months of unceasing spiritual control and medical treatment by Dr. Stevens was restored to perfect health, to the profound astonishment of all who far transcending in some respects all other recorded cases of a similar character, this by common acclaim came to be known as

THE WATSEKA WONDER.

Were it not that the history of the case is authenticated beyond all doubt, it would be considered by those unfamiliar with the facts of Spiritualism as a skillfully prepared work of fiction. As a

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The present issue is a superior edition from new stereotype plates, printed on a fine quality of toned paper and protected by "laid" paper covers of the newest pattern.

The publisher has taken advantage of this necessity for new plates, and with the courteous permission of Harper Brothers, incorporated with the case of Lurancy Vennum one from Harper's Magazine for May, 1880, entitled

MARY REYNOLDS, Double Consciousness.

A CASE OF This case is frequently referred to by medical authorities and Mr. E. W. Stevens makes reference to it in that invaluable, standard work, *The Scientific Basis of Spiritualism*, his latest and best effort. The case of Mary Reynolds does not equal that of Lurancy Vennum, but is nevertheless a valuable addition. The two narrations make a

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Being an Autobiographic Narrative of Psychic Phenomena in the Family Circle spread over a period of nearly Twenty Years.

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A MEMBER OF THE PENNSYLVANIA BAR; AUTHOR OF "LIVES FROM THE DIARY OF AN OLD LAWYER," "COURT AND PRISON," "DR. ROBERT'S CALM VIEW FROM A LAWYER'S STANDPOINT," "A HAWK IN AN EAGLE'S NEST," ETC.

This able and comprehensive work should be read by every thoughtful man and woman who has heard of the Seybert Report.

After a happy and appropriate introduction of the subject, with all needed explanations concerning the request of Mr. Seybert, the author gives in the first chapter his "Opinion of the Seybert Commission," Chapter II, "Report of the Seybert Commission," Chapter III, "Report of the Seybert Commission," Chapter IV, "Report of the Seybert Commission," Chapter V, "Report of the Seybert Commission," Chapter VI, "Report of the Seybert Commission," Chapter VII, "Report of the Seybert Commission," Chapter VIII, "Report of the Seybert Commission," Chapter IX, "Report of the Seybert Commission," Chapter X, "Report of the Seybert Commission," Chapter XI, "Report of the Seybert Commission," Chapter XII, "Report of the Seybert Commission," Chapter XIII, "Report of the Seybert Commission," Chapter XIV, "Report of the Seybert Commission," Chapter XV, "Report of the Seybert Commission," Chapter XVI, "Report of the Seybert Commission," Chapter XVII, "Report of the Seybert Commission," Chapter XVIII, 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The Signs of the Times.

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We are all liable to be mistaken; we have all been deceived more than once; we are all equally interested to be set right and not deceived again, and human nature is mighty prone to the marvelous and takes most kindly to the so-called supernatural. It is also an old saying that people like to be humbugged; they want to believe so much that they are willing to believe almost anything and be saved the trouble of thinking for themselves. What wonder, then, human nature being what it is, that nothing is too palpably absurd or untrue to find believers? What wonder then, that persons be found to minister to that want for greedy gain, and prey upon the weak, the ignorant, the credulous? What wonder then, that Spiritualism continues to be shrouded in its own mystery and also encrusted with every folly and every frailty to which human nature can stoop, till we are tempted to turn aside with a sigh, or, perhaps, a shrug and say: Well, it may be true, but I will have nothing to do with it. I cannot tell you, my friends, how often that thought has come to me, during my long haunting of spiritual circles as if I were a ghost myself instead of one trying the spirits, when my mind failed me to explain what I saw, when my heart sickened at the shams I witnessed, at the shameful impositions practiced upon the most sacred and holy emotions of the human breast, until I was tempted to exclaim: "Is this the pursuit of truth?" Then it is like fishing for "the pearl of great price" in the gutter. But as I said in the beginning, if Spiritualism stirs the lowest and worst part of a man's make-up, so does it also reach and move his very highest and best, playing upon the gamut of his feelings, equally potent to evoke harmony or discord, as the strings of the mind are swept by the unseen hand. That is a thrilling touch, indeed, which attunes the faith of the learned divine to diviner music still; which pitches the erudition of the scientist to a higher key still; which awakens the man of business to other thoughts than those of the store or office; which kindles the enthusiasm of the fanatic to heroism or martyrdom; which fans the flame of every evil passion to a glare of self-destruction; which unsettles the weak mind and may provoke insanity, yet the touch of the spirit hand has done all this, and seldom fails to bring out and up and intensify all that there is of a man, for good or evil. Truly it is no light thing; and what is to teach us how to handle it with safety at least, if not with advantage? What, but knowing more about it? and to teach us its purpose and the object of Psychic Research, in whose name we meet to-night.

SAFE GROUND FOR PSYCHICAL RESEARCH.

Gentlemen of the Western Society for Psychic Research, will you think me presumptuous if I try to point out some safe ground on which you may stand in this maze of doubt, and some lines along which your researches may profitably be pushed? Assuming, as I have said, that the alleged phenomena of Spiritualism are substantially true as alleged, how will you proceed to deal with them, and what shall you decide respecting them? For I need not tell you, it is one thing to establish a fact, and quite another thing to explain that fact. Granted, for example, that a table will rise and hang suspended in the air, what holds it up? There is no hope that such an event, any more than the opposite fact, that the table stays down usually, can be fully explained; for I suppose the action of gravitation to be as utterly inexplicable a phenomenon as any other in the universe. But just as it is considered a fair and reasonable explanation of the table's staying down to say that it does so because it is an ascertained natural truth that matter attracts matter directly as its mass and inversely as the square of the distance, according to what is called the "law of gravitation," which is only a statement of an observed relation of cause and effect; so I say it would be a fair and reasonable explanation of the table's rising, if you had a law of levitation back of that phenomenon to which to refer the fact and bring it under any known category of cause and effect. Now I can hold up any weight not too heavy for me, by means of my muscles, but the muscular force is only the means or medium of the exercise of the real power which lifts the weight. The real reason why the weight is lifted is in the will-power which is generated or liberated when I make the mental determination to lift the weight; and any mechanical device by which that will-power can be rendered more effective is, as it were, but an extension of the muscular mechanism of my body. So, also, any extra mental stimulus which may cause the muscles to contract more strongly, and enable me to lift more, is but a side issue to the general fact of the action of mind upon matter. This is the ultimate explanation possible to the science of our day, this action of mind on matter by the means of appropriate vital or mechanical devices. But you will not have failed to discover in this simple and trite illustration, the fact that the ultimate force here at work is not physical or mechanical, but mental or spiritual, and instantly we are confronted with an actual existing force which can counteract to some extent the force of gravitation.

If you will agree with me for the moment to regard this mental force as the exact opposite of material force; and if you have found that material force obeys the law of gravitation, have you not on the instant discovered a principle that may be called a law of levitation? A weight chooses to stay down; so to speak; I choose that it shall stay up; which course the weight follows is entirely a question of which is the stronger of two opposing forces. And let me assure you, gentlemen, that if you clearly see and closely grasp this pivotal idea, so easy to illustrate when stripped of all details—this idea of the oppositeness of mental and material forces—all the rest of your inquiries are simply of ways and means by which the two act in opposing each other. It is the old, old question of opposites, in which our individual lives and apparently the very life of the universe, are involved; of action and reaction, attraction and repulsion in the physical world; of Ormuzd and Ahriman; of God and the Devil; the very existence of one implying the necessity that the other also exist.

EXPERIMENTS WITH A TABLE.

Now to continue my simple illustration respecting whether the table shall stay down or go up. The materialistic scientist will tell you that it must stay down unless some stronger mechanical force sends it up. But we have just agreed that when a man lifts it, the mechanical muscular force is only the means, not the real cause, of its rising; that cause being the will-power of the man who lifts it. The Theosophist will tell you that theoretically it is possible to will the table to rise so that it shall rise without being touched; which would be the result of a spiritual power acting without any known mechanical

or vital means of communicating that power. And the Spiritualist I am sure will tell you that the table often rises by spiritual power that is not embodied in any physical organism. Which of these three statements of fact shall you find to be true? Are the last two statements verifiable? Every body, of course, knows and admits the first, the mechanical movements of matter, and their fair explanation is ordinary text book science. But is there any sense, any truth, and possibility of being true, in either of the other two assertions, theosophical and spiritual, which I have quoted, namely, that matter may be moved by will power without any known means of applying that power? Every thing else, gentlemen of the society, starts from and hangs upon some initial point like this. As William Crookes used to put it, when he was learning the a, b, c, of psychic research, science does not ask you to move mountains; science asks you to move a thousandth of a grain of matter to a distance of a thousandth of an inch by any other than a mechanical force, and you shall have crossed your Rubicon between the known and the unknown—you shall have set psychic research firmly on its legs on "the solid ground of nature to which trusts the mind that builds for aye"—you shall have securely founded the whole edifice of Psychic Science, against which neither the dictum of physical science nor the dogma of spiritual authority shall ever prevail.

Pardon me if I seem to dwell on so very rudimentary a subject for psychic research. But if you would not have your body of doctrine like a rope in the air, beginning nowhere and ending in nothing, and a rope, too, of sand to fall in your eyes and blind you at a touch of orthodox science, you should settle this point of the possibility of moving matter without material contact first. Do not begin by quoting scripture or abusing the Bible; do not lean up against any scientific authority, nor throw any scientific authority overboard; do not be religious about it, or sentimental, or hopeful, or fearful; simply be scientific, rational, skeptical, acutely alive in your physical senses and mental processes, to find out whether it is so or not. You may expect the ghost of your dead friend to come and move the table for you; you may sit and contemplate your navel and say "Aum" to the table in hopes it will answer "tatat"; you may project your astral body into it, if you can, but in any event by whatever means, first satisfy yourself that matter may be moved without material contact. Gentlemen, the whole case is yours if you can clearly make out this point. There is nothing that the most advanced Spiritualist or Theosophist claims that may not flow logically, scientifically, necessarily, from this initial movement.

Any psychic scientist will tell you that such motion has been demonstrated and established times without number. I tell you the same thing. I know it to be a fact. But do not accept it on my say so, or any one's else; prove it for yourselves; submit it to the test of your own experimentation; and subject it to verification by your own observations. Then you will know it; otherwise you only believe it; and this difference between knowing and believing is just the difference between the science you seek, and the assertions of which we have all an elegant sufficiency. Moreover, in so doing, you are cultivating the scientific frame and habit of the mind; and that scientific attitude, poised upon a sincere desire to know, and turning upon the spirit of the love of truth, is the one indispensable instrument in the laboratory of the Psychic Researcher.

But now I see the chances challenging me to disclose—since I have said matter can and does move without material contact—how such an experiment can be tried—how my assertion can be put to the test. Every experiment requires proper instruments properly working under proper conditions. The chemist must have his laboratory; the electrician his battery; the photographer his camera and chemicals, and so forth. What laboratory, and how stocked, does the physicist require for his experiments? Let me tell you a little story about this:

Once at a session of the National Academy of Sciences, I listened to a distinguished scientist, Prof. S. Weir Mitchell of Philadelphia, who read a paper upon the effect of changes of the weather upon pain. You all know of course, how rheumatic people suffer in certain weathers; how persons who carry relics of the war in the shape of bullets in their bodies are almost barometers to forecast the weather, so acutely sensitive do they become to meteorological influences. Well, I remember admiring how Professor M. introduced his subject by speaking of the difficulty he had in finding suitable instruments for his investigation; for it was not a material barometer or thermometer or rain-gauge, or weathercock he needed—he had all those—he wanted an instrument that could feel pain and have sagacity enough to describe it accurately, and say just how much it hurt him when the wind changed. The man—his patient—was his instrument; the sick-room was his laboratory; the weather was his conditions of operation; and the rest was simply a matter of recording carefully what pain was felt or not felt when the weather was so and so. Could anything be simpler?

THE ONE THING INDISPENSABLE.

And so I can assure you, gentlemen of the Psychical Society, your only indispensable apparatus is a suitable human organism; your only necessary conditions, a little patience, close and careful observation. Persons by whose means—that is to say in whose presence—the phenomenon of the movement of matter without physical contact, or its increase or diminution of weight without apparently any assignable cause, are not rare. They are in fact so numerous as to form a recognized class in every community; I refer, of course, to those commonly called mediums. And that strange action of the human organism by means of which one or more of the phenomena commonly called mediumistic or spiritualistic are manifested may moreover be cultivated in almost any person. The rudiments at least of such faculties are so common, that I doubt if any dozen persons in my audience, taken at random, were to train themselves together for a few weeks, one or more of the dozen would not be able to demonstrate the fact upon which I am now dwelling. The practical difficulty is quite another—it takes time, and time they say is money, and money is a terrible tyrant in these busy eager days, when few can afford "to loaf and invite their souls" to make a table turn. "Loaf and invite their souls," did I say? I wonder how many of us have reflected how literally that thing may be accomplished. To the psychic scientist it is so exactly true and possible, that I am speaking within bounds when I say, that if a dozen persons will have the patience to form a circle, and keep it unbroken, several nights a week for a month, and do nothing whatever but sit still around a table for an hour or two, the chances are a dozen to one that

before the next moon they will have unknowingly, unintentionally and unexpectedly demonstrated the fact upon which I dwell. They will, in short, have successfully performed that experiment in psychic science which proves all the rest possible; they will have rolled away the stone from the tomb in which has been buried the hopes of thousands in our matter-muddled generation.

But now to pass on to the next stage of psychic research, and I pray your patience while I speak very carefully. Suppose it to have been proven that matter has moved without material contact, what or who has been the mover? What the means of the motion? Shall we fling up our hands and roll up our eyes, and believe that Genghis Khan, or Mahomet, or Washington, or John Brown, or any other ghost has been good enough to manifest his presence by making the table tip or rap out the letters of his name? I do not deny the possibility. I deny no possibility outside of mathematics, but I should say that theory were so extremely improbable, and involved such violent assumptions, and was so remote from usual experiences, that I should wish to exhaust the possibility of almost any other theory you might start to account for the fact, before being driven to such an explanation. Nor would I agree without proof that even some Mahomet adept had shot out from Thibet a ray of his majesty to upset a table. I should prefer to exhaust the capacity of the four walls of the room in which the experiment succeeded before seeking further. And I do not think it would be a violent assumption to connect the movements of the table in some way with the persons who might be present, supposing, of course, all to be acting in good faith, and taking the necessary precautions to be sure of that fact, that not just for fun even some one was relieving the monotony of the occasion with a little muscular exercise; supposing, in fine, the conditions were strictly those called "test." I should like to see first if the absence of any one of the dozen made any difference. Suppose it did not make any difference if A was not there; if B, C, and so on were absent, till at length there should be left but one person besides myself, and the table moved as before. Supposing further that the table would not budge for me alone; then the experiment would be reduced to its simplest terms: a piece of inanimate wood; a medium; a spectator; in other words: a psychic researcher conducting an experiment; his instrument of research, a medium; the result, motion of inanimate matter. And I think the researcher should first be bound to conclude that some influence proceeding from his apparatus did effect the stated result. In point of fact, such an experiment has been successfully accomplished thousands of times, and it is not necessary nor scientifically legitimate to invoke the spirits of the dead to account for the facts, until we have shown it to be impossible that the spirit of the living person should have produced the result, albeit by some means of which we may be ignorant.

For many such physical manifestations which I might cite, a Theosophist who claims that the embodied spirit may do them, seems to strike at a simpler possible solution than would a Spiritualist who should presume that only disembodied spirits can act thus. Mind, I am not saying as yet which of the two explanations is the true one, or denying that either may be true according to circumstances, or affirming that neither can be true. I am simply exercising due scientific caution in first testing the most probable theory, namely, that the live person present is the more likely operator than the dead person absent—whether the medium do it consciously and intentionally or not—before trying the least probable theory. You will agree with me, I am sure, that this is only the due and reasonable prudence which psychic research demands in order that its decisions shall have either scientific value or public acceptance. So we are brought to the next stage of our inquiry; for, in the hypothetical case we are following out we have proved that the movement of the table depends upon the presence of our medium. It is here that we are confronted with the real problem, the very crux of the problem I am laying before you, the whole question of animal magnetism leaps to the front. Do not be afraid, ladies and gentlemen, of the name of the thing, portentous though that name be, almost self-suggestive of that dreadful thing, that "dwell on the threshold" of which we hear our Theosophic friends speak with bated breaths. I am not going to let the animal loose, or even show him to you; but I am going to describe him a little. It is not exactly on the threshold of your psychic research that you will encounter the creature, for you passed the threshold safely when the table first tipped; but you have entered the place where animal magnetism must be met, and intellectually collared and tamed and trained, and made your servant, not your master, or else one of two things will happen: You will either abandon further research and retire discomfited from your pursuit with little to show for wasted time—or you will perish in the attempt to master one of the greatest forces in nature, to whose effect you have exposed yourselves.

ANIMAL MAGNETISM, AND THE DANGERS ARISING THEREFROM.

Most persons live and die in happy ignorance of the power of animal magnetism. Just as most of us live and die practically ignorant of the anatomy and physiology of our own bodies; practically ignorant of the laws of life and death; practically ignorant of the fact that law, inexorable and inevitable, is as actively operative in the mental and moral as in the physical constitution of man. And they are, perhaps, wise who remain thus ignorant, and are as willing to forego the secrets of animal magnetism as the secrets of the dissecting room, of the shambles, of vivisection. Much better back to our office or store or home, and attend to our ordinary business and enjoy our usual pleasures, than wander unguardedly in the laboratory of the magnetizer, at risk of an explosion at the first step. I am no alarmist, and I detest sensationalism; but I speak as a sober scientist of some experience in psychic research when I say, animal magnetism is a force not to be touched unguardedly; not to be investigated without every precaution against injury to the investigator; it is more than playing with fire; it is more like arousing the lightning's flash, which may strike one dead in unskillful hands, may cook a dinner or tick a message to a friend in the hands of one who knows how to use this subtle, mysterious force. I repeat, very soberly, the most delicate or the most formidable experiments in electric science, with powerful batteries and magnets, or the most ticklish chemical compounds whereby the explosives of commerce are manufactured—these are not to be attempted without full knowledge and every precaution on the part of one who has made them a study against explosion or other danger. Yet we understand these things much better than we do animal magnetism, and by so much the more should we approach the latter warily and

with circumspection, if possible, under the guidance of one who has made the subject a study.

But I hear you asking yourselves, if this universal potency is all about us, and so dangerous, why do we not all run greater risk in ignorance of it than by making its acquaintance? That is a fair question, and one not easy to answer; but strangely enough, though we are all in a sense and to a degree at the mercy of currents of animal magnetism, yet ignorance of them does seem to confer some immunity or to act as a barrier of some sort. Is not a child exempt from some danger to which an adult may be exposed? Is not a prisoner's cell a safe retreat from some dangers? Is not what is called a good tough hide a shield against some of the stings to which a more sensitive person is exposed? And in the case of our hypothetical circle, sitting to develop mediumship, did not there develop certain powers, with certain consequences, which were latent before? Every activity, whether of soul, mind or body, entails certain consequences which would have not ensued but for that activity. And so with the formidable matter of animal magnetism which faces the psychic researcher in the second stage of his investigations. For, observe, he will never know anything about it by reading about it, nor even by witnessing it! He must study it experimentally. He must magnetize or be magnetized; he must practice the art of magnetizing or suffer it to be practiced upon himself. He must demonstrate it in and by his own person. He must be the magnet himself. All cannot do this, for various reasons—some for one reason, some for another—any more than all men can become doctors or lawyers or merchants or poets or thieves or murderers or what not. There is no royal road here; no study or reflection or theorizing or speculating will avail much. That is the reason why so much so-called psychic research is futile—utterly barren of results and unworthy the name of science, unworthy the name of some of the scientists who fancy they can of necessity investigate it perfectly well. They will fail, and spin theories and beat the air, and fight a wind-mill in attacking Spiritualism and Theosophy and religion, because they themselves are not instruments whereby psychic research can be conducted. They will fail where a sick sensitive of Reichenbach or a hypnotic subject of Charcot will demonstrate a great fact in psychic science. Remember, then, the instrument of research along this line, gentlemen, is always and necessarily a human being; either the experimenter's own person, or the person of some subject over which he has absolute control. All experiment is made on and by and with the bodies of men and women—nay, upon and by and with their very souls. That is psychic research. Psyche means soul, and think you it is to be lightly or ignorantly or blunderingly prosecuted? A thousand times no! For here, blunder and crime are one and the same thing.

Recollect, then, that psychic research, if it mean anything, is an investigation of the human soul,—not of the body alone, that is physiology or anatomy; not of the mind alone, that is psychology of which you may learn from any text book, and only a step ahead of ordinary physiology such as every medical man studies. And animal magnetism is the key to the discovery, the very uncovering of the soul that inhabits the body; it is the pass key to every mystery and secret of life and death of the body, and to every knowledge we may hope to acquire of the conditions of the soul's existence after the death of the body. In using that key we open the way to all that was barred before, and unlock every secret recess, expose every hidden thing, unveil every mystery of the human being that it seems possible to scrutinize in our present state of existence. He needs, then, must be a pretty brave man, and I think he should be a very good, honest, pure-hearted, truth-loving, kind and gentle man who should undertake psychic research beyond its initial stage.

Perhaps I can make clearer now what I tried to explain a while ago, about the pursuit of this thing exposing one to dangers that otherwise might have slept. A person who has ever magnetized or ever been magnetized, is never afterward the same person exactly that he was before. The difference is not only mental, for, of course, he has got some new experiences and new ideas; but it is to some extent physical. It is like the differ-

(Continued on Fifth Page.)

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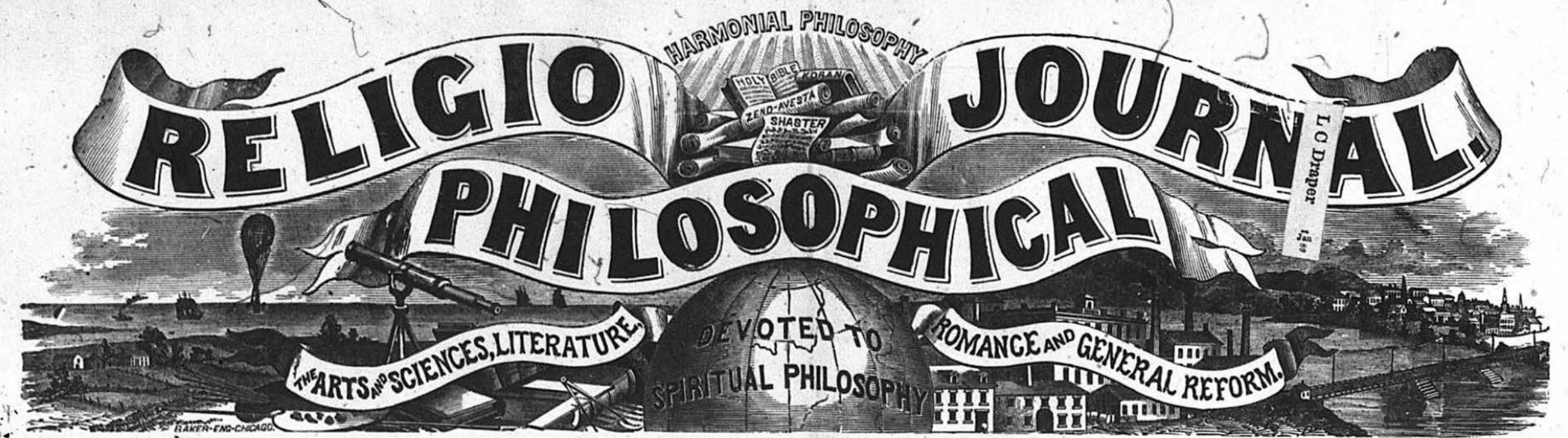
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VOL. XLIV.

CHICAGO, MAY 19, 1888.

No. 13

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones, movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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A REVIEW OF MODERN SPIRITUALISM.

An Anniversary Address Delivered Before the Ladies' Aid Society of Boston, by Charles Dawbarn.

(Reported for the Religio-Philosophical Journal.)

Forty years ago was not the commencement of "spirit intercourse." That has traveled side by side with human history along the ages. But forty years ago came the first successful attempt of the world of immortals to so bridge the chasm that a multitude of spirits might pass to and fro.

Not just a ghost-haunted mansion, nor merely sights and sounds startling some orthodox family; not a few frightened women and children declaring they had seen the invisible; but forty years ago spirit intelligence burst its barrier and at last found the world of mortals ready to listen to the wondrous tale.

Give to a king cursed nation the thought of liberty, and some day it flowers into a revolution and a republic. Give to a church-cursed world the knowledge that it is immortal in its own right, and the old religion dies, and presently the priest goes hungry. The knowledge of "spirit return" has been spreading as the people have listened and thought, till pulpits are now almost silent to the old horrors of a burning hell. None now save a few fanatics and creed-bound revivalists, sing the hymn of the tomb and the worm to frighten sinners into repentance.

I propose to leave our Spiritualist orators to chant their anthems to-day; to fight once again the old battle, and wave the flag of victory, for I realize that this fortieth anniversary brings with it lessons for me and for you that demand our earnest attention. Suddenly awake humanity to thought on any subject once deemed sacred to the few, and you arouse an independence that may swoop as a cyclone, destroying both old and new in one blast of the tempest, and amidst the fierce tumult of the new thought, with the old dying and the young yet in its swaddling clothes, no wonder if belief and unbelief run riot till many an enthusiast acts more like a wild schoolboy than a philosopher calmly seeking truth.

We must not forget that "spirit return" has yet many a foe amongst those who proclaim themselves wisest of the wise, and shrewdest of the shrewd; such are watching the vagaries of its believers, counting them as evidences of folly and superstition. But in the ranks of modern Spiritualism there have been many growing very impatient because it has not yet proved a fashionable belief; because there has not yet been money in it; because they could not have their own way all the time. Some have honestly enough rebelled at the constant repetition of the old story from our platforms; so, from one reason or another many of our societies dwindle, and the whilom enthusiast drops out of sight.

Men and women who have listened to the rap and hunted the test, never caring for the mighty truths lying back of such phenomena, are wild for a little more of the sensational. Some have rushed into what they call "Metaphysics" or "Christian Science," which offers them another experience of asserted facts, but denies or rejects spirit intercourse. Others have sought a little new excitement in Theosophy, which professes to teach how to work wonders, but at the same time declares that every spirit who returns is not a spirit at all, but only a "shell." This "shell" has a brief life, they say, in the old form, presently dying into nothingness, whilst the real spirit is probably fast asleep, or getting ready to become a baby once more

and begin earth life all over again. And yet another class turns spirit-intercourse into a devilish sensualism that demands darkness and secrecy lest an aroused nation-sweeps such medium and such sitters into the hell where they truly belong.

The time has come for modern Spiritualism to give good reason for its existence. If it be a fact of nature, then like every other fact it stands to-day subject to careful examination to determine what there is of good to be welcomed, and what of ill to be avoided. The good has been shouted from ten thousand rostrums, and a million pens have told of joyful greetings with "loved ones gone before." Breaking hearts have found comfort as mother and child, husband and wife, maiden and lover, have realized that love and life are twin sisters.

Every word is true. Not one sob would I awake to new life; not one tear should again flow at my command; but nevertheless modern Spiritualism must do vastly more than this before it wins its spurs and stands as a blessing to mankind. Motherly affection is beautiful, but the tiger has it, too, and will die for her cubs. Is the world the better for a tiger's love? The spider will cling to her young till death, but is a spider still, and devours her own husband. Is the world more moral for the spider's life? These sensations and emotions that we count as so beautiful all lean to the preservation of the race; but they belong to the animal of life; are founded in the passions, and have no relation to morals. Herein comes the text of my address to-day.

The discovery of gravitation came as a revelation of the universal law of matter, and as a blessing or a curse as we may use our knowledge. Modern Spiritualism comes as a revelation of the universal law of life; and it, too, may become either curse or blessing as we use it. Morality means our conduct towards each other. The law of matter has nothing to do with it. But the law of life in its very essence deals with morals. So if our conduct grow better towards our fellow men in consequence of our belief in modern Spiritualism, we may count such belief as a blessing to humanity. But if we use our knowledge and belief to the injury of others, by so much may that belief become a curse. Yet remember that it is our use of a fact of nature that is to be judged. To place the fact itself on trial, as by Harvard professors, learned parishes of theology, and Seybert Commissioners, is absurd nonsense. So I assert that unless Modern Spiritualism bring with it a moral blessing to mankind, and can show a higher manhood and womanhood as its result, it has no claim to attention from any earnest whole souled minds. It can never become a science for use by civilization, as light or heat or power; but is a revelation of truth that the world has done without in the past and can do without to-day, if humanity cannot yet put it to good use. Therefore morality is the one all-important point; that is to say, our conduct towards each other; and I want to begin by showing you that morality and religion have nothing to do with each other. I shall do this because we have many Spiritualists who want to turn modern Spiritualism into a new religion, or else attach it to the old Christianity.

Religion is simply worship of some being who can do you good or ill if he so chooses. The savage worships the stick and the stone. Plenty of religion there, but no morals. Tribes living in the pueblos of New Mexico worship snakes, and pray them to be good and harmless. Nothing moral there. The Indian's worship of his Great Spirit and his belief in happy hunting grounds, left him just as ready to remove your scalp, or to leap with pleasure when you writhed under the agony of his torture. Surely that kind of religion is without morality. The Greeks and Romans had many gods and goddesses and very much of worship. Their gods fought against each other and quarrelled as men and women fight and quarrel. They owned cities and temples, and were eager rivals for power and riches. But nobody pretended to love them; and I don't remember any account of these deities ever pretending love to mortals except in a few instances that don't count on the moral side of history. So the religion of those nations was just a point for mutual gathering as a battle flag is for a regiment. It might help a man to become a better soldier, and yet leave him a moral monster. But you tell me these were pagan religions. Very well. Let us turn back to the religion of Jehovah and see if it involved anything we call morals.

Is a god who commits murder and incites to theft a healthy example for poor mortals? The apostle tells us that Jehovah loved Jacob and hated Esau before the twins were born. So he inspired Jacob to steal the birthright blessing. He murdered a whole world once; drowned men, women and babies like young kittens. He made an exception of one man, and his family; and the old gentleman took the first opportunity to get drunk. As a consequence the children of Ham were righteously held in negro slavery by American citizens; so the church taught up to 1864. He ordered his general Joshua to kill every man, woman and child in Canaan; but on one occasion all the young girls were directed to be divided between the soldiers and the priests. Any morals there? But I won't go on with the horrid history. If any man claim such a religion as moral, let him live in an asylum, or, which may do as well, take a pew in an orthodox church.

You tell me that was not Christianity. But Christianity is founded on the fatherhood of Jehovah. Its aim was to save souls, not mor-

als. Its founder and the apostles believed the world was almost at an end; so early Christians crawled into caves to fight the devil. They fasted, said long prayers, and wore their shirts till they rotted off with filth. What has dirt to do with morals? History tells us that for 1,000 years Christianity was ruler of Europe; but during that era every adulterer and murderer could purchase of the priest an easy entrance into heaven. "Forgive your enemies," said the priest to the dying warrior in the old story.

"I have not an enemy in the world," said the sick man.

"How can that be?" said the priest.

"I have killed them all," said the murderer, and died happy.

Such a belief requires ignorance, vice and superstition as a soil in which to grow; and as men grew more manly they left their religion behind. When men begin to grow moral religion trembles. The next move of religion is always to attach itself to the growing morals civilization advances. The church tries to keep step by adding on the morals which had nothing to do with religion. The priests try to get hold of the charities and the schools, and they preach good behavior, but as second to obedience to the church. The catholic dignitary said from his pulpit in New York the other day: "The man who will take his religion from Peter, and will not take his politics from Peter is no true Christian."

There is a loud, lying outcry to-day. Listen to the falsehood: "If you touch the Bible, the church, the Sabbath, you crush morals." But all the same we notice the most religious cashiers go to Canada. The religious bookkeeper falsifies the accounts and forges the check. The railway stock jobbing thief is an honored church member; and the more religious the nation the greater its trade rascalities and open debaucheries, as in Scotland, says Robert Chambers.

I repeat that religion has no connection with morals save self-interest; and I cry, "Shame on the Spiritualists" who want to turn spirit return into a religion or to shackle it to the dying Christianity. Modern Spiritualism in its full length and breadth is the relation of man with man; and it has not one word about God in its entire compass. It is all morality or immorality, and cannot be any thing else.

Christianity so far as it reaches into human life is largely immoral. The whole system of atonement is immoral. Everlasting punishment is immoral. Salvation by faith is immoral; just as immoral as the faggot, the rack, the massacre, the whipping post with which Christianity has supported itself when it had the power. (See a magnificent sermon on this subject by Rev. Minot J. Savage of Boston.) And just so far as modern Spiritualism shows anything immoral in its effect upon humanity, or any teachings leading in that direction, I propose to attack it every time and to call upon you to do the same.

I have said morality is conduct of man with man; but modern Spiritualism comes to enlarge the idea so as to take in man immortal too. So let us remember that morality emphatically includes the relation-between mortals and spirits.

I know there is many a mystery yet attached to spirit intercourse. I know that under certain conditions we get falsehood instead of truth; and that the laws of spirit return are very little understood. We have guilty mediums, guilty spirits and guilty investigators in our problem; but all the same we often bring in one or the other as "guilty" when the verdict does nothing but proclaim our own ignorance.

The great lesson of these 40 years should be that the sifter is the all-important influence in spirit intercourse. You yourself are the magnet, and you can draw to yourself love or lust; wisdom or folly; fraud or honesty. And when a number of you gather together with various desires and aspirations you will get a mixture that will tell in favor of the lower and against the higher of whatever manifestations may come. There is a beautiful side, and also a very unlovely side to spirit intercourse, each bearing on the question of morals. The greetings of mortal and spirit are as many aided as those of acquaintances in earth life; and without a most careful study of the philosophy we shall have more unsolved problems than belong to the situation.

We want to note that there is nothing in the bare fact of spirit return to count in the cause of morals. I have seen a father almost overcome with joy at the return of a daughter who had passed from his sight many years before. His very soul seemed shaken to its center; yet two weeks later that millionaire father refused to aid in an effort that other fathers might meet their daughters too; so his love was of the animal, and his spirit unhelped by his daughter's return. Such affection is of the tiger and spider variety. I mention this incident because, with some beautiful exceptions, it is the usual class of emotions experienced by the circle seeker and test hunter of modern Spiritualism. I have noted many who have had a dozen such experiences of spirit return; yet sneaking silently and cautiously into our public meetings, and at the same time contributing lavishly to the church that calls such return as "all of the devil."

I know there is sometimes good cause to keep away from public meetings as often conducted. I know that many hunger after the social privileges found in the church; but if men and women deny or even hide their knowledge of the truth of spirit return for any reason whatever, they are cowards themselves, and draw around them sneaks of

the Spirit-world in harmony with their mental level. There is no more morality in such Spiritualism than there is in the orthodox religion.

There are others who simply fail to grasp their privileges because they aim too low. I know some who spend their hours fixing screws, nets, curtains and cunning contrivance to hold the medium from committing fraud; and long are their reports of phenomena obtained under these conditions. But they ignore the fact that the medium takes her conditions so largely from the sitters that such fraud-proof surroundings may leave her immersed in fraud all the same.

The very most they can do is to prevent fraud peeping out in certain directions by their ingenious contrivances; but if fraud be in the cabinet it will come out one way if not in another.

The artists of the invisible may play "bo-peep" with the medium, and, perhaps, pass her from side to side of your fraud-proof netting; and yet the spirits whom you seek to attract will be beclouded by your fraud atmosphere if the circle conditions demand it. You are not going the right way to work. What have you gained by your fraud-proof conditions if they leave spirits free to fool you to their heart's content? You want your father, not a spirit mask; your mother, not a resemblance; your love, not a spirit fraud; but all the time you have conditions that render it almost impossible for them to come.

I know of the man in Cincinnati who has trilled the country by sitting outside the cabinet with the medium in his own parlors, and leaving the spirits to make their own entrance. We may be sure that under such conditions he got results to the level of his own manhood. If those forms wanted a champagne lunch and could play "euchre," that was the level of their own soul, and no fraud-proof cabinet could have altered that result. That is where the Cincinnati man belongs. He declares "no philosophy, no lectures" for him. He wants real ghosts every time, and he gets them on his own level. There are plenty of Dr. Wolfes in the country, and of both sexes, too, to whom modern Spiritualism becomes a curse instead of a blessing. I can honor the seeker for father, mother, brother, sister, husband, wife or loved friends; but I can hardly find words to express my contempt and loathing for those who count modern Spiritualism as a stimulant which, like alcohol, shall thrill the nerves into passionate excitement.

We have had the absurd and atrocious dogma of "reincarnation" taught by spirits through some of our platform mediums; and under that banner there are those who hurry to meet their spirit mates, thus forgetting their duties to the life of to-day. Mental infidelity to husband or wife is not excused because the spirit form calls himself or herself by some great name, and claims to have been a lover in the distant past. The house of spirit assignment is as vile a blot upon the 19th century as is the house of mortal ill-fame. We are living for this world, and modern Spiritualism is for this world, with a power for good or ill that can help to make this world almost a paradise, or turn it into a hell if you will have it so.

Modern Spiritualism in its very essence deals with morals, not religion, and proclaims the gospel of true manhood as distinct from every other gospel that would lean upon God; but at every step of our road we choose our own companions, for we gather around us those who are in sympathy with our inner life. We learn from experience that myriads of men and women remain earth-bound spirits, because they have lived solely to earth life here. They have lived for what they could grasp and hold regardless of the happiness of others. They are tied to earth because they have had no higher aspiration; so it is very easy for them to hold intercourse with us, and repeat as far as possible the experiences of yesterday. They are easy to reach because they are just mortals become invisible—nothing more. But the affectionate wife, the loving child and the faithful friend don't live in such an atmosphere. Unless you can rise to their plane, they may give you greeting and a test or two; but for the rest you will be often deceived when you try to reach them.

Don't throw the blame on the medium. You live in an atmosphere of deception. You are deceiving yourself as to the value of your own surroundings. You live for pleasure, for money, for ambition. You may win all you seek, but you are living in an atmosphere in which no advanced spirit cares to stay. If such be your life I now give you warning. Let modern Spiritualism alone, for it will bring you curse instead of blessing. Chase no medium; hunt no test; seek no phenomena. You live in hell and hell will surely come to you; not the pictorial hell with humanity to suffer and devils to torture, but the real hell that sets morality at defiance, and seeks his brother that he may put him to selfish use.

Cultivate morality here and now in its inmost essence. I mean, wrong no man; scatter love and blessing as you go. It is not alone this world that will grow bright to you, but under universal law those spirits who come to you will be true brothers and sisters. Your presence will then bless the medium. You will bless the spirit, and presently you will discover that modern Spiritualism means every time an extension of a man's inner nature. If he be a thief, it will make him a larger thief. If he be gross, sensual, grasping, hunting for self-interest, modern Spiritualism will make him a larger animal with greater powers; but if he be

gentle, kind, loving, doing his duty to those around him as best he may, his manhood already transcends earth life. It breaks through time; and he finds himself, that is to say, his own spirit, in loving harmony with those who can wonderfully increase his power to make others happy.

Man has always lived under this law, and had these same privileges when uncursed by religion. Turn back to old Egypt in the long ago before the priests had gained a power that reduced the people to worshipping machines. Listen to the tone, so different from Greece or Rome or any Christian prayer that has had religion for its base rather than morality.

Here are records on tombs 3,000 years before our era was born: "I have venerated my father. I have respected my mother. I have loved my brothers. I have done nothing evil against them while on earth. I have protected the poor against the powerful. I have given hospitality to every one. I have been benevolent and loving. I have cherished my friends, and my hand has been open to him who had nothing. I have loved truth and hated a lie."

Not a single word there about—"Forgive me O Lord for somebody else's sake," not an immoral thought from beginning to end. Listen again to a voice from another tomb: "I was a father to the humble, and never a mischief maker." So this man hated scandal, but he doesn't ask God to keep him from it. He avoids it for himself. The pious Christian exclaims: "Hark from the tombs, a doleful sound!" Why, these old tombs, breathe peace, love and joy. Here is another written probably by a wife: "He loved his father. He honored his mother. He loved his brother and never went from home in a bad temper." There was a model husband for you; but he is one of the "lost art." Christianity has failed to reinvent him. Its love is for somebody else, and is never home made, soul to soul.

Only one more; listen to this: "I have given bread to the hungry; water to the thirsty; clothes to the naked; and shelter to strangers." Not a word there about earning heaven by good works. That man simply lived a life of true morality. This is the only real object of modern Spiritualism. It teaches us to let the orthodox God and his religion severally alone; but to love man, work for man, and each strive to leave the world better than he found it. Then it is that the grandeur of modern Spiritualism begins to appear. To such mortals heaven opens. The bright, pure and loving; the grand in wisdom, the strong in power, will claim brotherhood with such humanity. Mediums will grow into angel instruments, and circles will lift men heavenward. The inner life of the mortal shall be aflame with light from spheres where nature and man dwell together in eternal harmony.

And this is the fruit of modern Spiritualism when sown in the heart of any man or woman who would fain climb heavenward.

For the Religio-Philosophical Journal.

MATTHEW ARNOLD.

J. CLEGG WRIGHT.

Suddenly this brilliant essayist and scholar has left us—done all his work, dried his tools and gone into inarticulate silence forevermore, as all men before him did. Power and interest hang to him and will continue to do so for a long time to come, for he was a most extraordinary man, somewhat unusual in these days. He stood high above most men who are esteemed as well gifted and capable. He had great influence over men of thought and culture. He wrote what learned men found to be interesting, worthy of commenting upon, and even combating if necessary. He was a student and a judge in literature; a clear and perspicuous writer; a thinker of great acuteness, and fearless in all utterance; polished, a gentleman every inch, and a man who went away from the usual lines set down by a past generation. He went alone into the wonderful fields of thought, and found something for himself; such men are extremely valuable because they are very rare. He will write no more. Happy man! he is dead; he has written enough to make his tombstone interesting, for it will henceforth be said, "Here lieth the body of Matthew Arnold."

Mr. Arnold began life in 1812. He was three years the junior of Mr. Gladstone. His life has not been a stormy one; it was a quiet life. Books have been his companions. He was born at a time when that peculiar school of poets, of which Byron was the most exalted, seemed to be shaping the taste of the people and influencing the destiny of the literary style of future ages, and which the keen knife of Thomas Carlyle cut up so that it fell to rise no more. A great revolution has happened in literature since the time of the publication of Child Harold; a new style pervades literature. Poetry has other and grander ideals. Neither Scott, Byron nor Shelley could fix the taste of the age. Rationalism in literature, which takes nature solely as the inspiration of its ideal, had but little power. Nature had more charms to the student as science won victories and made discoveries. Art to be lasting must not outrage, but copy nature; even religion itself must drop the garb of the supernatural or it will be left. Art can only take nature for its inspiration. Supernaturalism had been the main inspiration and subject of art and literature since the medieval revival of learning.

Continued on Eighth Page.

THOUGHT TRANSFERENCE.

HUDSON TUTTLE.

(Continued.)

Certain dreams may be explained by thought-transference, which is liable to take place during the varying moods of slumber as while awake. Rev. J. C. Learned (Journal of the Society for Psychical Research): "It was in 1863 that I took charge of the Unitarian Church in Exeter, N. H. Five miles away, Rev. A. M. Bridge was preaching at Hampton Falls, with whom I sometimes exchanged pulpits. After a year or so he gave up the work in this little parish, and somewhat later entered upon an engagement in the town of East Marshfield, Mass., as the railroad runs, 80 miles from Exeter.

"On Wednesday, Dec. 13th, 1865, on waking in the morning, I remarked to my wife upon the very vivid and singular dream which I had had, and related it fully. I had seen Mr. Bridge taken suddenly and violently ill. He seemed to be in a school room. He sank down helpless and was borne away by friendly hands. I was by him, and assisted others in whatever way I could. But he grew worse; but the open air did not revive him; a leaden pallor soon spread over his features; peculiar spots which I had never seen before, like moles or discolorations of the skin, appeared upon his face and after much suffering he died. Immediately after breakfast, and while we were still speaking of the dream, a ring at the door admitted Mr. Wells Healy, an old parishioner of Mr. Bridge at Hampton Falls. I guessed the nature of his message. He had come to ask me to attend the funeral services of his former minister.

"I attended the funeral as requested. I learned from the family the particulars of his death, which coincided remarkably in several points with the dream already repeated to my wife, and when I looked at the dead man in his coffin, my attention was fixed by the peculiar spots on his face to which I have alluded, and which were stamped on my memory."

DOUBLE PRESENCE-APPEARANCE OF LIVING PERSONS AT A DISTANCE.

It would appear that this projection of thought to distant localities may be so strong as to carry the appearance of the projector with it. This may be explained by the aid of psychometry, or by the actual projection of the psychic individuality, as to give the impression of identity, and not only that, but to receive and retain impressions on the part of the projector. The double presence which has so perplexed the student of these mysteries thus admits of solution, and becomes a part of the fabric created by sensitiveness to thought impressions. These appearances of living persons as apparitions or ghosts, have been repeatedly employed as evidence of the subjectiveness of ghostly apparitions of the dead; that as one must be unreal so must be the other. But this conclusion is unwarranted, as by the principles here advocated the apparitions of the living is by the same law as those of the dead.

It is possible for the independent clairvoyant at any time, in spirit, to visit distant localities and persons, and if the latter are sufficiently sensitive, they will recognize the clairvoyant's presence. The phenomenon of "double presence," in this manner can be produced, as somnambulism may be by artificial means; that is through mesmerism or hypnotism.

Many remarkable stories are recorded of the double, some of which are unbelievable unless the principles heretofore stated are understood.

Josiah Gilbert in the London Speculator gives the following pleasing narrative:

"A son of a family named Wakinson residing in Launshshire, had gone to America. One summer Sunday afternoon they were attending services and occupying a large square pew near the pulpit. It was hot, the door of the small building was wide open, and one of the party who sat looking down the aisle could see out into the meeting-house yard, which was shaded by tall trees. Suddenly, to his intense surprise, he saw the absent brother approaching through the trees, enter at the chapel door, walk up the aisle, come to the very door of the pew itself and lay his hand upon it as though he would take a seat with them. At that moment others of the family saw him also, but at the instant he vanished.

"This strange occurrence naturally raised sad forebodings, but in course of time a letter arrived, and it appeared that the brother was alive and well. He was then written to and asked if anything peculiar had happened on that Sunday. He replied that it was odd that he should remember anything about a Sunday so long passed, but certainly something had happened on that Sunday. He had come in overpowered with heat and had thrown himself on his bed, fallen asleep and had a strange dream. He found himself among the trees of the country chapel, service was going on, he saw them all, the door being open, sitting in their pews; he walked up the aisle and put his hand on the pew door to open it, when he suddenly and to his great chagrin awoke."

S. F. Deane, M. D., of Carleton, Neb., had a remarkable experience which he relates as follows:

"After my arrival in Nebraska, I made my home with my daughters. At the time I left Wisconsin my wife was not well and I hesitated to leave her. After I had been absent about three weeks, I had retired to my room, which had a door opening into the street. About two o'clock in the morning while awake, with sufficient light from a partially obscured moon to see distinctly any person in the room, and fully conscious of all my surroundings, and with my face toward the door, I saw it open and a person step into the room which I at once recognized as the exact image of my wife. She came direct across the room, knelt at my bedside, put her arms about my neck, kissed me and said she had been very sick but was better now. Then she said she must go and see Adelaide, and arose and passed across the room to the door to our daughter's room. She was gone a few minutes when she again came through the open bedroom door into my room, looked at me, as much as to say good-by, passed out at the door and was gone.

"While she was present a peculiar calmness came over me but when she was gone a great anxiety took possession of me, and could I have taken a train I should have at once started for home. But I at last resolved to await a letter, which came in due time from my son. He wrote: 'Mother is quite sick, though better than night before last, when about half-past two or three o'clock in the morning we thought for twenty or thirty minutes that she was dead. She lay insensible, pulsation ceased, or only fluttered at intervals, and respiration seemed suspended, but she rallied and is now in a fair way to recover.' She did recover and enjoyed a fair degree of health."

There is no limit to the facts of this class which might be collected. Enough have

been here produced to show that coincidence offers a poor apology as an explanation. The student will observe also that, however carefully the facts are selected bearing on this one point of thought transference, it is impossible, so intimately related are the branches of psychic science, to have them entirely free from the possibility of other explanations. Granting that thought may be transferred from one mortal to another, admits that a spirit may transfer its thoughts to a mortal also, and hence a spirit seeing a friend in distress may act as messenger. But in such a case thought is transferred, and in the same manner. The sensitive on one side receives the pulsations of thought from the other, through and by means of the psychic ether.

Theosophy and Spiritualism.

WM. EMMETTE COLEMAN.

In reply to the queries of L. H. F. in the JOURNAL, the following is submitted:

1. I think I am justified in saying that I have an extensive practical knowledge of the workings of Spiritualism in America and Europe, from its first inception in 1848 to the present time. To narrate a tithe of what I know practically of Spiritualism, would take up an entire issue of the JOURNAL. I have been a close student of it and its literature for twenty-nine years; I have been intimately associated with it and its followers in nearly a dozen cities in America; I have read, I think, nearly every book of importance published on the subject; and altogether I have for many years been exhaustively studying this matter, as it were.

2. As regards theosophy, I have attentively studied its teachings and practical operations from Madame Blavatsky's initial writings on the subject to the present time. So far as its esoteric workings are concerned, I think I am tolerably well posted. As for its esoteric workings known only to members, I am in ignorance.

3. I know of great good in Spiritualism. In the JOURNAL in April or May, 1887, I published a synopsis of the good accomplished by Spiritualism in the world. To that synopsis, which names some twenty-four different ways in which the world was benefited by Spiritualism, I invite the attention of my questioner.

I know of no particular good that theosophy has done the world. It possesses a few truths mixed with a prodigious quantity of error and nonsense; but the truth that it possesses in common with Spiritualism is so vitiated by the mass of rubbish and fraud in which it is enveloped, that practically its influence for good is almost if not quite nil. In India it has brought together some of the adherents of the principal conflicting religions of that country. *Per se*, this would be a good thing, were this union consummated on a sound basis. But the basis of this partial union is the common agreement of each in the truth of certain mystical absurdities, delusive and dangerous. Theosophy gathers to its folds the Parsee, the Brahman, the Buddhist and the Christian, by confirming each of these sectarists in his belief in some of the worst superstitions of his creed. Theosophy gathers into its embrace the Brahman by confirming the truth of some of the worst errors in Brahmanism, by pandering to the metaphysical and transcendental speculations, false and inutile, of the Brahmanic faith. The same policy is practiced to the Buddhist, Parsee and Christian. Theosophy includes some of the very worst elements of these variant creeds, and by this subtle means it catches the attention and flatters the vanity of a few deluded members of each sect. Were these various sectarists united on a basis of truth, sound, rational, practical, it would indeed be a blessing to the world, and were Theosophy doing this it would be of benefit to mankind. But instead of this, its bond of union between the various religions is of the most superstitious and erroneous character. If possible, by becoming Theosophists, our oriental brethren are made "tenfold more the children of hell than they were before." Unadulterated Brahmanism or Buddhism is preferable to the theosophical Brahmanism or Buddhism, the hodge-podge of trash and mystical cant, that passes current in India for theosophy. As for any good that theosophy has ever done in America or Europe, I have failed to find the least vestige.

As the whole foundation of the theosophical philosophy is devoid of truth, and a disgrace to the science and intelligence of the nineteenth century, what possible good could ever be accomplished by the acceptance as truths of such falsehood and bosh. I, as a rational mind, fail to perceive. I do not believe it possible for so preposterous a humbug, so utterly unsound and indescribably foolish a system of thought, to do any real good to any body. Manufactured to order by the greatest impostor of this century, the whole thing is unworthy, really, of any honest, intelligent, truth-loving person's serious attention; and it is pitiable to see other worthy people fall victims to the cunningly devised tricks and traps of the theosophists.

4. I know of much evil having been done by the abuse and perversion of Spiritualism. In certain quarters fraud, folly, fanaticism, and viciousness find full shelter under the protecting wings of what is called Spiritualism. Much of this is due to the imperfect development of the human race at the present time. To people of certain temperaments and to certain classes of minds Spiritualism seems to be more of an evil than a good. They pervert its truths, they misuse its facts and phenomena. My questioner is probably well aware of the harm being done in the name of Spiritualism, hence I need not particularize.

The evil of theosophy includes its whole sphere of practical operations. It revives the absurdities of magic, astrology, the kabbala, the hermetic philosophy, and of every species of mystical trash, devoid of reason or sense. It opposes rational science and sound philosophy. Its doctrines are almost wholly untrue, such as no truly rational mind could for a moment seriously accept as in accordance with truth. *It is the greatest enemy of modern Spiritualism.* It draws most of its adherents in Europe and America from the Spiritualists. It is the great disintegrator of Spiritualism. It leads astray into devious channels of thought and action, many good people. It is injuring rational Spiritualism as it has never been injured before. Symbert Commissions and the innumerable frauds cursing Spiritualism, do but little harm to Spiritualism in comparison with the incalculable harm theosophy is doing all the time. It is weakening, dividing, tearing to pieces, Spiritualism all over the land; and its founder, Madame Blavatsky, is chuckling in great glee, no doubt, at the success of her schemes. This woman has ridiculed and abused Spiritualism since 1875, and how she must now rejoice at the harm that is being done to our cause by her insidious teachings and schemings. The humbuggery of Spiritualism is of insignificance when compared with the gi-

gant humbuggery of this crafty old woman and the system of thought formulated in her masculine brain. Being confident that practically theosophy is an unmitigated evil, a curse to humanity in its every aspect, a humbug from beginning to end, I shall always oppose it conscientiously and positively. Under no circumstances can I ever lend any countenance, in any manner whatever, to a thing so wholly evil and false as this outgrowth of nineteenth century superstition, ignorance and designing craft. Let others compromise with it, affiliate with it, or pandering to it, if they list; as for myself, never. I shall have nothing to do with a thing for which I have such loathing and contempt—the loathing and contempt which every honest lover of truth and right should have for such a collection of falsehood and balderdash as this misnamed "wisdom of God."

5. I know of no unmitigated good common to theosophy and Spiritualism. Theosophy has a few truths in its mongrel philosophical system, but they are so dominated by error and folly that, as before remarked, the resultant good is infinitesimal in quantity. There are some evils common to both. Fraud and pretense inhere largely in both. A tendency to mysticism and "otherworldliness" is developed in certain minds by Spiritualism; in fact most of the evils accruing from an improper use of Spiritualism are found in theosophy.

This article is not written in "partisan heat," but in "a judicial frame of mind." A judicial frame of mind is one where reason and judgment have sway, without prejudice or bias. I have written positively and strongly about the evils of theosophy, but all I have said is plain, simple truths, free from all partisanship; and one-half the truth about this noxious enemy of rational Spiritualism has not been said yet.

San Francisco, Cal.

Startling Astronomical Facts, by the Philosopher of Hockessin.

By the Editor of the Religio-Philosophical Journal.

Stating some apparent difficulties to Mr. Jno. G. Jackson, who has contributed to the columns of the RELIGIO-PHILOSOPHICAL JOURNAL scientific articles which would be creditable to any journal exclusively devoted to science, he has kindly replied. His article has profound interest, and deals with some of the most intricate and almost incomprehensible problems of the cosmos, and I have taken the liberty to send it to you for publication.

HUDSON TUTTLE.

THE DISTANCE OF THE STARS.

I was born right under the middle of the sky and became an amateur astronomer while still a child. I read old Robert Ferguson's Astronomy at an early age, wherein the sun's parallax was stated at about 10 sec. of arc and hence its distance from the earth about 82,000,000 miles. I have in sober earnest from that time until now endeavored to keep pace with the growth of astronomical knowledge and the rearing by patient, persistent and skillful effort, of that wonderful structure of modern Astronomy which stands to day as the most unequalled movement of human intellect the world has ever known; and whose summit yet unfinished is yearly rising higher and higher, and higher still towards the star-crowned empyrean where dwells the Infinite.

I am glad, therefore, in feeling able to make suggestions that may relieve the difficulties and contradictions that seem to present themselves. It is no wonder that thoughtful men can not perceive how it is possible for us, flying through space as we are with a three-fold and complicated motion of our own to ascertain those minute angles of stellar parallax, that will enable us to determine with any respectable approximation of accuracy, the immense distances of the stars.

It is the surmounting, in a good degree, of such difficulty, of which "Star-eyed Science" may justly make her boast.

When we found it impossible to measure so small an angle as that which the radius of the earth's orbit subtends at the nearest star (that is, the annual parallax) and when the utmost refinement of mechanical skill likewise failed in some directions to reveal and measure under untoward circumstances the required angle, we turned to the stars themselves and said: "You must, your own selves, give us the mile stones to those distant mansions in the realms of space wherein ye dwell!" They have whispered it in answer, and as time progresses shall yet declare it in tones louder and still more clear.

Before defining more fully how the stars themselves make answer, allow me to premise that the distance of the stars as declared by this method is almost inconceivably great. For taking one second of arc as an approximation, which it really is to the parallax of the nearest stars, it follows trigonometrically without a doubt, that they are at least 200,000 astronomical units from our sun; while Neptune is only, in round numbers, 30 astronomical units. Divide 30 into 200,000 and you have the relative distance of Neptune and the nearest stars; that is as 1 to 6,666.

By the astronomical "unit" we mean the mean distance from sun to earth.

If a few of the nearest stars answer to an approximate parallax of not more than one second, what are we to say of those twinklers in the depths, who show none at all.

Let us look at the beautiful Vega ("Alpha Lyra") as she sheds her bright silvery light from near our zenith in the autumn. Her parallax has been pretty well approximated at 22 100ths of a second, or about 18 years of "light passage." An express train, if it had a track to run on steadily for 300,000,000 years might reach her; and would find her many thousand times larger than our sun. What shall we think, then, of a quadruple star in the same constellation of Lyra, that shows faintly to the naked eye, but magnified about one hundred times or more in a good telescope, opens out into two pairs of suns; one pair of which seems to revolve around the common centre of gravity of that pair in about 1,000 years; the other pair around its center of gravity in about 2,000 years; and the two pairs, taken together, around a common gravitating centre, their distance asunder being so great as to involve about a million years periodic time according to the law of gravity. How can we begin to fancy the distance from us—far—very far beyond the bright Vega—where this quadruple system performs its millennial revolutions, all contained in what presents itself to our mortal eye as one faint twinkling star little noticeable in the vault of night? But, nevertheless, it and such as it give the answer herein above demanded from the stars themselves. The almost infinite distance of such stars or systems from us becomes, through observation of the periods of their vast orbital revolutions, and in other ways, an established fact. They are to us stationary way-marks and points of reference, freed from all perceptible parallactic influences and from all perceptible acceleration by the "proper motion" of our own sun or of themselves during the comparative-

ly short period required for our observation. We determine the minute motions of the nearer stars by reference to those who show no motion. Should we daily, weekly, or monthly throughout a year, or a succession of years, measure with refined instruments, the angular distance of some prominent star (say Vega) from one or more of these fixed points of reference, and should discover that our object of observation, after all needed corrections for the aberration of light and all "proper motions," previously studied and determined, was apparently describing a small ellipse or circle in the heavens, synchronous as to time, and fitting as to position with the earth's annual orbit round the sun, we are driven to the inevitable conclusion that this seeming change of place, to the eye, is parallactic, and that in the semi-diameter of that small ellipse or circle we have the answer of the stars themselves to the amount of parallax of the one in question, freed from all shakiness of the earth and all the many difficulties attendant on the measurement of angles with objects less fixed and situated angularly farther away from our point of inquiry.

These illustrations, if I have made them clear, will show how it has been possible, step by step, for both genius and application on the "Hill of Science" to remove, one by one, the numerous obstacles to the discovery of truth as respects the stars, and to reveal to us the most astounding cosmos that human imagination could conceive, and that will require the years of an almost eternal life to appreciate and explore.

I have said nothing in this connection of the noble co-operative aid yielded by the spectroscopy in the study of the stars. It has shown us in its magical lines not only the nature of the combustion now taking place in those awfully distant suns, but has come to determine the direction and velocity of their motions as well.

In my opinion, a proper study of the grand cosmos will demonstrate the wisdom manifested in placing such an almost infinite gap between these grand stellar centres of life.

J. G. JACKSON.

Dr. Wells on Free Agency.

WM. B. HART.

In "From Here to Heaven by Telegraph," Paper No. 15, I notice a discussion concerning "Free Moral Agency," which happily resulted in clarifying this problem in the estimation of Prof. H. D. G., though just how this was accomplished is a problem more difficult of solution in view of data furnished. I should think that of free agency itself.

The Doctor's exposition superficially viewed, ranks with those specimens of Trinitarian mathematics formerly met with, in which three are proved to be one and one three, say superficially viewed, for to ordinary apprehension the Doctor denies the infinity of God and asserts it; denies the free agency of man and asserts it; advances and retreats; retreats and qualifies, until one is bewildered in the mazes of trans-terrene metaphysics.

First, he maintains (by implication) that predestination is virtually involved in foreknowledge. This is apparent in his answer to the Professor's interrogatories, to-wit: "G.—But, Dr. Wells, concerning free moral agency I do not see that God's foreknowledge interferes in the least with it. If God's attributes are infinite, is He not All-Wise, as well as All-Powerful? How do you get around the attribute which we call omniscience? As for its application to this matter, may we not be as free to do what we will, though He may know in advance what we will do?"

"Dr. Wells.—That is a very fine distinction, I admit; but a thing must exist before it can be observed, even by the Infinite. Well, then, if it exists, *per se*, it leaves no attribute of free will, or free moral agency, to the subject. He may hug the flattering delusion to his breast, that he is having his own way, but after all, if the decision as to which way he will turn in a given case, was known a thousand years before, it must have existed to be known, hence was a subjective reality, and he cannot alter it if he would."

Interrupting the dialogue at this point, we observe, assuming the Doctor allows omniscience to be an attribute of Deity, it is plain he also allows this attribute to be a bar to human free agency, and so far as the certainty of a future event is concerned, equivalent to foreordination. Bearing this corollary in mind, we pass to a stage in the colloquy where this point is further discussed:

"G.—..... Doctor, I recognize the truth of your statement at a previous interview concerning free moral agency, that 'A thing must exist [subjectively] before it can be observed [known] even by the Infinite,' but you go on to say that 'if it exists, *per se*, it leaves no attribute of free will or free moral agency to the subject.' Now, I see by the laws of mental science, that a thing must be as known, because it must be known as it is so far as it is known at all. But does that imply anything in regard to necessity in the thing itself? Had the fact been different, the knowledge would have been different [and *vice versa*?] On this ground, may not human volitions be foreknown, and yet throw all the responsibility for their being as they are, upon the moral agent who wills thus to will?"

"Dr. W.—I think there is the distinction you have made between foreordination and foreknowledge. [retraction, No. 1.] I will explain it, varying the simile a little from the facts, by the following: You send your child on an errand in a certain direction, telling it not to turn to the right nor to the left. You go on your house top and at a given point you see the child turn off. There you know it, but do not will it. There is volition on the part of the child, his will acting against judgment, perhaps, and in direct opposition to the parent. Now, with the Infinite, He sees before it gets to the turning point which way it will turn, but does not will it. Finite sees it when it actually happens; Infinite in advance. [mystification No. 1.] Do you understand?"

"G.—Yes, I do understand. And if the Infinite sees it in advance at all, He can as well see it in advance to all eternity; can he not?"

"Dr. W.—Yes." [retraction, No. 2.]

Here again, we will pause to resume our analysis. First, The Doctor denies free moral agency. Second, He admits omniscience to be an attribute of Deity co-extensive with eternity. Third, He affirms that the child did as it willed, and that its will was not overborne by God's will. The reasoning is this: "A thing must exist before it can be observed, even by the Infinite,—exist, *per se*, as an objective reality. If it exists, *per se*, [as in the case of the child's disobedience] it leaves no attribute of free will, or free moral agency, to the subject." Yet in this particular case, the subject was free! Notwithstanding said disobedience existed, *per se*, as an objective reality, being known by the Infinite from "all eternity."

To the above mentioned admission of the omniscience of Deity, the Professor rejoins. "G.—Well, then, if that be true, what is to hinder him [the Infinite] from knowing in advance how each man will vote in a given election, taking the John Sherman case again for illustration?"

"Dr. W.—Perhaps I did not make my answer broad enough. Infinity comprehends and knows all that will happen under given conditions, but being Infinite, He can Himself vary those conditions, so that the subject may do something diametrically opposite of what He would do under the conditions formerly existing. Now then, it may please the Infinite mind for a certain purpose, to vary the conditions at the last moment before the voter deposits his ballot. If so, the voter changes with the conditions [mystification, No. 2.] and even, as far as I am able to judge, Divinity does not always know His own mind fully; [retraction, No. 2.] that is, being All-Powerful, All-Sufficient, All-Wise, He can change His purposes without losing any of His Infinity." That is to say,—translated into our vernacular,—God, being infinite, can abrogate His infinity in respect to foreknowledge, and still be infinite! In the above citation the idea is implied, that, by changing certain conditions with respect to the voter, foreknowledge and free agency are thereby rendered compatible. But just how this is effected, the spirit doesn't say. However, Prof. H. D. G. seems to see it.

Thinking these strange utterances over, the thought occurs that, however many contingencies (humanly speaking) might supervene to thwart the voter's original intention, God from the beginning saw through them all to the final outcome. And what bearing all this talk about "conditions" has upon God's foreknowledge or man's free agency, is not very obvious. Of course, a person may change his purpose if circumstances change, but how this furnishes a solution of the question of free agency as opposed to necessity, the Doctor, being a spirit, comprehends, doubtless, better than we do.

The Doctor had just previously committed himself without qualification to the admission of omniscience as an attribute of Deity. Now we are told "Divinity does not know his own mind fully." The pendulum swings back and forth with the facility of a weaver's shuttle, but the hands on the dial do not advance. The Doctor in making his "answer broad enough," comes back to where he started. But in so doing the middle increases. He had previously repudiated the word All-Wise, calling it a "misnomer." Now he accepts it, indeed can not get along without it. From being the stone the builder rejected, it now becomes the head of the corner,—enables him to explain how "Divinity, being All-Wise, etc., can change His purpose without losing any of His Infinity."

But aside from all this,—other subtleties of spirit ratiocination emerge into view. A little way back the Doctor said:—"He is taken as an All-Wise being, though this word is a misnomer; in a certain sense omniscient, but more omniscient than omniscient as relates to this creature man."

Infinity is here denied implicitly as respects God's omniscience, also as respects his omnipresence. The idea of "more," interpolated into the argument at this point, is applicable only to finite attributes, never to the infinite attributes of God. When applied to Deity, conceived as infinite, it betrays confusion of thought. The Infinite Being, in his essence or in his attributes, can not be thought of as being more or less in this or that respect. Such conception of infinity is simply absurd. There is absolutely no quantitative similitude between the infinite and the finite; the terms used as descriptive of the former are inapplicable to the latter. Every body uses the word "infinite," and all doubtless understand its import, and its implications. But when I find people employing terms qualifying infinity,—such as all eternity, the infinite whole, more omniscient than omniscient,—I naturally infer their conceptions of infinitude are different from my own.

Altogether and in detail, from beginning to end, this spiritual exposition of free agency is hazy and nebulous. Dr. Wells evidently is not a Christian theist; he is not a deist even, as deists are rated. Though he holds or appears to hold to the belief in an Infinite Being, taken in the aggregate, he denies his infinity in detail, and so contrives to whittle away his attributes to save free agency, as creates the impression that he belongs to a school in theology exclusively his own.

Just to what extent the Doctor and Prof. H. D. G. agree in this matter, we shall probably know when the several texts here reviewed shall have received their final revision at the hands of the parties most familiar with their occult significance.

But aside from this contingency, I venture to infer the learned Professor accepts the Brahmanical tenet reasserted by Dr. Wells, and reiterated in Paper No. 16,—that, "man has within him a spark of Divinity." I come to this conclusion because as thus stated, it was on both occasions—allowed to pass unchallenged. This idea may be all well enough if predicated on a finite God. But this is not the Doctor's position.

"Man has within him a spark of Divinity." Of course this language is metaphorical; but if it means anything, it asserts that Deity, in creating man what he is, imparted to him a portion of His own Being, constituting the creature man a separate entity in the universe. Such a notion is destructive of the very idea of infinity. "For God to part with any constituent portion of His personality or essential Being, would be to abrogate His own existence. Infinity in itself considered, is not divisible. If we can divide it as multiple, we can think of it as divisible,—divisible into parts, into two equal parts, for instance. And, if this divisible, each part is either infinite or finite. If infinite, then we have two infinities where there was but one before, and hence, by dividing we have virtually multiplied—doubled the quantity. But, if as the result of division, we have two finites, then we have extinguished infinity,—annihilated it, for no computable or thinkable number of finites can in the aggregate, make an infinite. Omnipotence himself, with reverence be it said, can not impart an integral portion of himself—his essential personality—in any aspect such can be viewed, to another and still remain intact.

The idea that an Infinite God can disintegrate, subdivide, become parceled out and distributed to the several units of the species homo, is, on the face of it, simply preposterous, and is so perceived. I imagine, when sentiment is exchanged for logic in the attempt to analyze one's own conception of the infinite. We may, indeed, conceive ourselves immortal through the gift of God. But immortality is not infinity, is not an accomplished fact and never can be.

I would not have stepped aside to notice this particular vagary—"a spark of Divinity"—but for its bearing upon the principal issue discussed.

This matter of free agency is a puzzler, always was and always will be, if looked at

from the standpoint of theism as theism is currently accepted.

Dr. Adam Clark, I am told, avoided the difficulty—as does Doctor Wells,—by denying omniscience. This, I have somewhere read, was John Stuart Mill's way out of the tangle. Clark never had any following out of his own communion that I know of. Mill, being an accomplished logician probably avoided these seeming incongruities into which Dr. Wells has been betrayed.

LETTER FROM DR. J. D. BUCK.

Pellets from the Pulite Professor, some of Sugar and others of Nitro-Glycerine, for the Journal, Coleman, and Blavatsky.

J. D. BUCK.

Every member of the Theosophical Society, and I think every lover of truth must be pleased at the fair and generous hearing accorded by the JOURNAL to the recent theosophical convention that assembled in Chicago. This, however, can be no surprise to those who have been familiar with the long-time policy of the JOURNAL, which has been characterized by good old-fashioned common sense and honesty. Moreover the JOURNAL proper has been more in the habit of plain speaking than of gush and gabble. No one familiar with the editorial columns of the JOURNAL would be likely either to accuse it of having no views, or would be in any doubt as to what those views are. One thing has been apparent, viz., an uncompromising warfare against fraud and imposture, while its columns have been open to hearing or defense of all cases or causes coming within the scope of its work. These reflections have been called up this morning by reading the JOURNAL for May 5th; the redundancy of good things is remarkable. What the JOURNAL says of "This Doctor Business" is literally true, as true from the standpoint of the busy practitioner of medicine as from that of the common-sense layman. It is becoming quite notorious, not that the poor are neglected, they are often allowed to get well in vulgar obscurity, while the few simple appliances really necessary are furnished by some angel of mercy standing "in Christ's stead," the literal embodiment of Divine Providence. Not so with the rich and famous. The gauntlet they have to run is also well represented in this same issue of the JOURNAL by Matthew Arnold:

"Some doctor full of phrase and fame,
To shake his sapient head and give
The ill he cannot cure, a name."

But, Mr. Editor, excuse a still more personal interest which the present writer feels in the letters from Helen Densmore and the Countess Wachtmeister, and their reference to the spiteful personal attacks of a Mr. Coleman on Madame Blavatsky. Who this person may be, who froths at the mouth with personal spite, and slops over with slander and calumny, I neither know nor care, and I am sorry that the estimable ladies referred to, so full of all sweet charities as their letters prove them to be, should have condescended to notice these calumnies. One can not touch pitch without being defiled. Neither evidence nor argument have any weight or existence with a soul masquerading in the human form, and reeking with venom which they are ready to pour out on sick and defenseless women whenever and wherever they can get a hearing. The best way to dispose of such creatures is to let them severely alone, when they are certain to devour themselves for very spite. To convince them of their error or reform them is a hopeless task.

Those who are upright and pure are always tolerant and charitable; knowing that human nature is liable to err, and that human life is full of mistakes. The upright man or woman will never wantonly attack the reputation of another. In the case under consideration, his own writings convict and condemn him. That Madame Blavatsky needs any defense from these, I do not for a moment believe. She has never posed for a saint or a prophet; her private life and personal habits are her private property and all reports of them from those who, like the Countess Wachtmeister, know anything about the subject, invariably show her to be, as she has for many years been, an invalid, who works from twelve to sixteen hours a day—in the furtherance of the one object for which the T. S. was organized, and to which she has dedicated her soul, her life, and her estate. The principles that she advocates, and the voluminous writings she has put forth are just subjects of criticism, and it is the custom of those who have not sufficient intelligence to comprehend, or heart enough to appreciate these, to slander and revile her private character, well assured from her long habit of silence in the face of calumny, that she will not reply, and quite confident, that being a woman, the chastisement which these defamers so richly deserve will not be inflicted.

With those who have followed Madame Blavatsky's career, who are familiar with the stupendous work which she has already accomplished in the face of almost insurmountable obstacles, there is but one verdict, and she can rest secure that through her work, she will be enshrined in the heart of every true philanthropist and lover of his race.

From such as these, the wise scholar, the profound philosopher, the occultist, and the philanthropist, Madame Helen P. Blavatsky, needs no defense, if perchance, she chooses to smoke cigarettes, and sometimes calls things by their right names.

Cincinnati, O.

BOOK-REVIEWS.

[All books noticed under this head, are for sale, or can be ordered through the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

LIGHT IN DARKNESS; OR MISSIONS AND MISSIONARY HEROES. By Rev. J. E. Godbey, D. D., and A. H. Godbey, A. M. St. Louis, Mo., and San Francisco, Cal.: Holloway & Co.

This is a subscription book and gives a graphic history of missionary work in lands from the organization of the first mission, and the Christian hero and martyr who perished their lives for the heathen. It also describes, in an entertaining manner, the customs, habits, superstitions, and curious character of the wild races of the world. In covering this field of extraordinary interest, the book carries the reader into the realm of stirring adventure with ferocious beasts and reptiles as well as fierce battles with hostile natives, so that throughout the work is one of startling excitement.

A KISS FOR A BLOW. A Collection of Stories for Children, Illustrating the Principles of Peace. By Henry C. Wright, Boston: Lee & Shepard; Chicago: A. C. McClurg & Co.

Henry C. Wright, whose name is familiar to many of our readers, is the author of this little book, a new edition of which has just been brought out by the enterprising firm of Lee & Shepard, in attractive form, in ten series of classes for home and school.

These are short stories for young readers and calculated to cultivate the best part of the child's nature. Mr. Wright was pre-eminently a man of peace; very fond of children—he manifested great interest in their welfare and wrote a great deal for them as well as for older people.

DUALITY OF THE BRAIN. A Theory of Mind-Reading and Slate-Writing. By R. C. Word, M. D., Professor of Physiology and Hygiene in the Southern Medical College, and Editor of the Southern Medical Record, Atlanta, Georgia.

Dr. Word attempts to prove in a pamphlet of eight pages the duality of the brain. He assumes that a mesmerized subject is in an electro-negative state, while the operator is in an electro-positive condition. He speaks as follows of the mind-reader and "slate-writer":

"The mind-reader, so-called, is an electro-negative subject highly developed, who has become so exceedingly susceptible that when in rapport, or nervous connection with another, he gets mental impressions or thoughts from him without difficulty, especially if the party whose thoughts he seeks to read concentrates his mind upon a particular object, by which he is made the more positive, and the nerve-force or magnetism emanating from him the more easily dominates or controls the other party who is passive, and recipient to both mental and physical impressions."

"Now I go further, and hold that it is possible, in certain exceptional instances, for one side of the brain to be electro-positive and the other side electro-negative in the same individual. Under these circumstances the link or connection which ordinarily ties the two brains together is in some mysterious way severed, or for the time being deprived of its coordinating influence. This might occur from the reversal or shutting off of the usual or normal electric or nerve currents passing between the two hemispheres."

"In this condition the electro-positive side may ask questions which may be automatically answered by the electro-negative side. Herein we find an explanation of what is called slate-writing practiced by what are called slate-writing mediums or spirit-writers."

"Under these circumstances any incident or memory which is latent in the brain is liable to be revived and to be automatically and unconsciously reproduced by the medium, and when thus presented comes with all the force and conviction of a communication from a third or an outside party."

"Thus the slate-writer gets messages from his or her own brain, or if brought into rapport with another party may get mental impressions from him also."

The good Doctor has never, probably, had any experience with these mediums through whose instrumentality messages are written on slates when several feet from them, and with his limited experience it is not strange that he entertains the idea that when the hand or arm is apparently controlled to write, that the message written emanates from the medium's own brain. He is on the verge of accepting a grand truth, and will no doubt attain it soon, for he says:

"Now, whether or not in the passive or electro-negative state of the human brain, in which mind so readily acts upon mind, an outside or departed spirit can also act upon and throw the brain of the electro-negative subject. I do not here propose to discuss, nor do I deny its possibility."

"The organism who uses a many-keyed instrument to evoke harmonious notes of music well illustrates, in our view, the human soul, which, in earth life, uses the machinery of the brain and nerves, with the five senses as media through which to impart thoughts and receive impressions from the material world; but on leaving its tenement of clay it cannot be supposed to act upon and throw the brain of the electro-negative subject, without the machinery of the brain and nerves through which to operate. Having entered the spiritual realm, we suppose that its capacities, however much enlarged, are wholly spiritual. It probably possesses no power to communicate its thoughts to the inhabitants of earth, unless it be by entering a material body, and operating through the brain and physical senses of a living organism. Being immaterial in its nature and capable of permeating matter and solids of every kind, it seems to be no reason apparent why it might not enter and temporarily enter itself in the brain of an electro-negative subject, which is passive and offers no resistance to such occupancy."

"In this case it may be supposed to hold the same relation to the party possessed as the mesmerizer holds to the mesmerized, and could control his will, thoughts, feelings and imagination, causing him to utter speech, to write automatically, to hear clairaudiently, to see clairvoyantly, and to perceive or sense materialized forms. It is strange, yet possibly it may be true."

RATIONAL THEOLOGY OR ETHICAL AND THEOLOGICAL ESSAYS. By John Milton Williams, A. M. Chicago. Chas. H. Kerr & Co.; Boston: Geo. H. Ellis. 1888. pp. 310. Price \$1.50.

The author of these essays, four of which are reprinted from theological periodicals, declares that reason is "the upspring faculty," and that the theology set forth in this volume is rational and excludes the irrational and absurd; but he takes pains in the introduction to "guard against two possible inferences," and first, "That he has any sympathy with what is termed Rationalism, a phrase of thought which rules from the Bible all that is supernatural, and subjects its revelations to the arbitration of frail human judgment." He accepts the Bible, the whole Bible as a revelation from God. Second, "That he deems the theology of the whole Christian world irrational, and claims to have something better." He thinks there is little in his work to which "the great mass of evangelical Christians cannot cordially subscribe. The JOURNAL is of the opinion that there is a very large number of the so-called 'evangelical Christians' who are far advanced in religious thought beyond John Milton Williams, whose mind seems to be saturated with the superstition of orthodoxy. Mr. Williams says: 'I confess I can see absolutely no hope in the sacred oracle for one who neglects in this life to take refuge in the Christ of Nazareth.' And yet these 'sacred oracles' are not simply in part, but wholly 'a revelation from God.' And this author sees no impropriety in giving his work the title, 'Rational Theology.' Why such a work is issued by two Unitarian publishers does not appear from the contents of the volume."

SEVEN LITTLE SISTERS. Who Live on the Round Ball that Floats in the Air. By Jane Andrews. With an introduction by Louise Parsons Hopkins. Boston: Lee and Shepard; Chicago: A. C. McClurg & Co. Price 55 cents.

This book is another of the issues of classics for home and school, and is very interesting. The round ball is of course the earth; the seven little sisters are children representing the different ages. It is written in a most attractive and instructive form. The preface is a memorial to Miss Andrews who passed away after being an invalid many years, and is a beautiful tribute of one noble woman to another.

The Lomb Prize Essays.

No. 1. Healthy Homes and Foods for the Working Classes. By Victor C. Vaughan, M. D., Ph. D.

No. 2. The Sanitary Condition and Necessities of School-Houses and School Life. By D. F. Lincoln, M. D.

No. 3. Disinfection and Individual Prophylaxis against Infectious Diseases. By Geo. M. Sternberg, M. D., U. S. Army.

No. 4. The Preventable Causes of Disease, Injury, and Death in American Manufactories and Workshops, and the Best Means and Appliances for Preventing and Avoiding Them. By George H. Ireland.

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that, but having diffused these four gospels of good health, among the people, they will be again no less their duty and interest to help provide the means by which the people may live up to the principles of their teaching and enjoy the profit of their application.

The prices of these essays are as follows: No. 1, 10 cents; Nos. 2, 3, and 4, 5 cents each; cloth, 50 cents.

Dr. Sternberg's Essay has been published in German, French, and Flemish, and Dr. Vaughan's in German.

The first number of the Ethical Record, a handsome quarterly, the object of which is to "present news of the ethical movement at large, but especially of the work in progress in the different Societies belonging to the Union of Societies for Ethical Culture," has made its appearance. The opening article, on "Ethics and Culture," an address given by Prof. Adler before the Harvard Philosophical Club. There is another address on "The Adoration of Jesus" by Dr. Stanton Colt. The remainder of the space is devoted to showing the condition, work, etc., of the New York, Philadelphia, Chicago and St. Louis Ethical Culture Societies. Yearly subscription \$1. Single number 30 cts. Published by the Society for Ethical Culture, Philadelphia. Address P. O. Box 772.

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stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." Mrs. ELLA A. GOFF, 61 Terrace Street, Boston.

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Life in Other Worlds

from the standpoint of theism as theism is currently accepted.

Dr. Adam Clark, I am told, avoided the difficulty—as does Doctor Wells,—by denying omniscience. This, I have somewhere read, was John Stuart Mill's way out of the tangle. Clark never had any following out of his own communion that I know of. Mill, being an accomplished logician probably avoided these seeming incongruities into which Dr. Wells has been betrayed.

Greenwood, Ill.

LETTER FROM DR. J. D. BUCK.

Pellets from the Pulte Professor, some of Sugar and others of Nitro-Glycerine, for the Journal, Coleman, and Blavatsky.

J. D. BUCK.

Every member of the Theosophical Society, and I think every lover of truth must be pleased at the fair and generous hearing accorded by the JOURNAL to the recent theosophical convention that assembled in Chicago. This, however, can be no surprise to those who have been familiar with the long-time policy of the JOURNAL, which has been characterized by good old-fashioned common-sense and honesty. Moreover the JOURNAL proper has been more in the habit of plain speaking than of gush and gabble. No one familiar with the editorial columns of the JOURNAL would be likely either to accuse it of having no views, or would be in any doubt as to what those views are. One thing has been apparent, viz., an uncompromising warfare against fraud and imposture, while its columns have been open to hearing or defense of all cases or causes coming within the scope of its work. These reflections have been called up this morning by reading the JOURNAL for May 5th; the redundancy of good things is remarkable. What the JOURNAL says of "This Doctor Business" is literally true, as true from the standpoint of the busy practitioner of medicine as from that of the common-sense laity. It is becoming quite notorious, not that the poor are neglected, they are often allowed to get well in vulgar obscurity, while the few simple appliances really necessary are furnished by some angel of mercy standing "in Christ's stead," the literal embodiment of Divine Providence. Not so with the rich and famous. The gauntlet they have to run is also well represented in this same issue of the JOURNAL by Matthew Arnold:

"Some doctor full of phrase and fame,
To shake his sapient head and give
The ill he cannot cure, a name."

But, Mr. Editor, excuse a still more personal interest which the present writer feels in the letters from Helen Danmore and the Countess Wachtmeister, and their reference to the spiteful personal attacks of a Mr. Coleman on Madame Blavatsky. Who this personality may be, who froths at the mouth with personal spite, and stops over with slander and calumny, I neither know nor care, and I am sorry that the estimable ladies referred to, so full of all sweet charities as their letters prove them to be, should have condescended to notice these calumnies. One can not touch pitch without being defiled. Neither evidence nor argument have any weight or existence with a soul masquerading in the human form, and reeking with venom which they are ready to pour out on sick and defenseless women whenever and wherever they can get a hearing. The best way to dispose of such creatures is to let them severely alone, when they are certain to devour themselves for very spite. To convince them of their error or reform them is a hopeless task.

Those who are upright and pure are always tolerant and charitable; knowing that human nature is liable to err, and that human life is full of mistakes. The upright man or woman will never wantonly attack the reputation of another. In the case under consideration, his own writings convict and condemn him. That Madame Blavatsky needs any defense from these, I do not for a moment believe. She has never posed for a saint or prophet; her private life and personal habits are her private property and all reports of these from those who, like the Countess Wachtmeister, know anything about the subject, invariably show her to be, as she was for many years been, an invalid, who works from twelve to sixteen hours a day in the furtherance of the one object for which the T. S. was organized, and to which she has dedicated her soul, her life, and her estate. The principles that she advocates, and the voluminous writings she has put forth are just subjects of criticism, and it is the custom of those who have not sufficient intelligence to comprehend, or heart enough to appreciate these, to slander and revile her private character, well assured from her long habit of silence in the face of calumny, that she will not reply, and quite confident, that being a woman, the chastisement which these defamers so richly deserve will not be inflicted.

With those who have followed Madame Blavatsky's career, who are familiar with the stupendous work which she has already accomplished in the face of almost insurmountable obstacles, there is but one verdict, and she can rest secure that through her work, she will be enshrined in the heart of every true philanthropist and lover of his race.

From such as these, the wise scholar, the profound philosopher, the occultist, and the philanthropist, Madame Helen P. Blavatsky, needs no defense, if perchance, she chooses to smoke cigarettes, and sometimes calls things by their right names.

Cincinnati, O.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

LIGHT IN DARKNESS; OR MISSIONS AND MISSIONARY HEROES. By Rev. J. E. Godbey, D. D., and A. H. Godbey, A. M. St. Louis, Mo., and San Francisco, Cal.: Holloway & Co.

This is a subscription book and gives a graphic history of missionary work in all lands from the organization of the first mission, and the Christian heroes and martyrs who perished their lives for the heathen. It also describes, in an entertaining manner, the customs, habits, superstitions, and curious character of the wild races of the world. In covering this field of extraordinary interest, the book carries the reader into the realm of stirring adventure with ferocious beasts and reptiles as well as fierce battles with hostile natives, so that throughout the work is one of startling excitement.

A KISS FOR A BLOW. A Collection of Stories for Children, Inculcating the Principles of Peace. By Henry C. Wright. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co.

Henry C. Wright, whose name is familiar to many of our readers, is the author of this little book, a new edition of which has just been brought out by the enterprising firm of Lee & Shepard, in attractive form, in ten series of classics for home and school.

These are short stories for young readers and calculated to cultivate the best part of the child's nature. Mr. Wright was pre-eminently a man of peace; very fond of children—he manifested great interest in their welfare and wrote a great deal for them as well as for older people.

DUALITY OF THE BRAIN. A Theory of Mind-Reading and Slate-Writing. By R. C. Word, M. D., Professor of Physiology and Hygiene in the Southern Medical College, and Editor of the Southern Medical Record, Atlanta, Georgia.

Dr. Word attempts to prove in a pamphlet of eight pages the duality of the brain. He assumes that a mesmerized subject is in an electro-negative state, while the operator is in an electro-positive condition. He speaks as follows of the mind-reader and "slate-writer":

"The mind-reader, so-called, is an electro-negative subject highly developed, who has become so exceedingly susceptible that when in rapport, or nervous connection with another, he gets mental impressions or thoughts from him without difficulty, especially if the party whose thoughts he seeks to read concentrates his mind upon a particular object, by which he is made the more positive, and the nerve-force or magnetism emanating from him the more easily dominates or controls the other party who is passive, and recipient to both mental and physical impressions."

"Now I go further, and hold that it is possible, in certain exceptional instances, for one side of the brain to be electro-positive and the other side electro-negative in the same individual. Under these circumstances the link or connection which ordinarily ties the two brains together in some mysterious way severed, or for the time being deprived of its coordinating influence. This might occur from the reversal or shutting off of the usual or normal electric or nerve currents passing between the two hemispheres."

"In this condition the electro-positive side may ask questions which may be automatically answered by the electro-negative side. Herein we find an explanation of what is called slate-writing practiced by what are called slate-writing mediums or spirit-writers."

"Under these circumstances any incident or memory which is latent in the brain is liable to be revived, and to be automatically and unconsciously reproduced by the medium, and when thus presented comes with all the force and conviction of a communication from a third or an outside party."

"Thus the slate-writer gets messages from his or her own brain, or if brought into rapport with another party may get mental impressions from him also."

The good Doctor has never, probably, had any experience with those mediums through whose instrumentally messages are written on slates when several feet from them, and with his limited experience it is not strange that he entertains the idea that when the hand or arm is apparently controlled to write, that the message written emanates from the medium's own brain. He is on the verge of accepting a grand truth, and will no doubt attain it soon, for he says:

"Now, whether or not in the passive or electro-negative state of the human brain, in which mind so readily acts upon mind, an outside or departed spirit can also act upon and through the brain of the electro-negative subject, I do not here propose to discuss, nor do I deny its possibility."

"The organist who uses a many-keyed instrument to evoke harmonious notes of music well illustrates, in our view, the human soul, which, in earth life, uses the machinery of the brain and nerves, with the five senses as mediators through which to compare thoughts and receive impressions from the material world; but on leaving its tenement of clay it cannot be supposed to see and communicate with the physical world without the machinery of the brain and nerves through which to operate. Having entered the spiritual realm, we suppose that its capacities, however much enlarged, are wholly spiritual. It probably possesses no power to communicate its thoughts to the inhabitants of earth, unless it be by entering a material body, and operating through the brain and physical senses of a living organism. Being immaterial in its nature and capable of permeating matter and solids of every kind, there seems to be no reason apparent why it might not enter and temporarily enshrine itself in the brain of an electro-negative subject, which is passive and offers no resistance to such occupancy."

"In this case it may be supposed to hold the same relation to the person possessed as the mesmerizer holds to the mesmerized, and could control his will, thoughts, feelings and imagination, causing him to utter speech, to write automatically, to hear claimantly, to see clairvoyantly, and to perceive or imagine materialized forms. It is strange, yet possibly it may be true."

RATIONAL THEOLOGY OR ETHICAL AND THEOLOGICAL ESSAYS. By John Milton Williams, A. M. Chicago. Chas. H. Kerr & Co.; Boston: Geo. H. Ellis. 1888. pp. 310. Price \$1.50.

The author of these essays, four of which are reprinted from theological periodicals, declares that reason is "the unerring faculty," and that the theology of the whole Christian world irrational, and claims to have something better. He thinks there is little in his work to which "the great mass of evangelical Christians cannot cordially subscribe. The JOURNAL is of the opinion that there is a very large number of the so-called 'evangelical Christians' who are far advanced in religious thought beyond John Milton Williams, whose mind seems to be saturated with the superstition of orthodoxy. Mr. Williams says: 'I confess I can see absolutely no hope in the sacred oracles for one who neglects in this life to take refuge in the Christ of Nazareth.' And yet these 'sacred oracles' are not simply a part, but wholly 'a revelation from God.' And this author sees no propriety in giving his work the title, 'Rational Theology.' Why such a work is issued by two Unitarian publishers does not appear from the contents of the volume."

SEVEN LITTLE SISTERS. Who Live on the Round Ball that Floats in the Air. By Jane Andrews. With an Introduction by Louise Parsons Hopkins. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price 55 cents.

This book is another of the issues of classics for home and school, and is very interesting. The round ball is of course the earth; the seven little sisters are children representing the different races. It is written in a most attractive and instructive form. The preface is a memorial to Miss Andrews who passed away after being an invalid many years, and is a beautiful tribute of one noble woman to another.

The Lomb Prize Essays.

No. 1. Healthy Homes and Foods for the Working Classes. By Victor C. Vaughan, M. D., Ph. D.

No. 2. The Sanitary Condition and Necessities of School-Houses and School Life. By D. F. Lincoln, M. D.

No. 3. Disinfection and Individual Prophylaxis against Infectious Diseases. By Geo. M. Sternberg, M. D., U. S. Army.

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that, but having diffused these four gospels of good health, among the people, it will be again no less their duty and interest to help provide the means by which the people may live up to the principles of their teaching and enjoy the profit of their application.

The prices of these essays are as follows: No. 1, 10 cents; Nos. 2, 3, and 4, 5 cents each; cloth, 50 cents.

Dr. Sternberg's Essay has been published in German, French, and Flemish, and Dr. Vaughan's in German.

The first number of the Ethical Record, a handsome quarterly, the object of which is to "present news of the ethical movement at large, but especially of the work in progress in the different Societies belonging to the Union of Societies for Ethical Culture," has made its appearance. The opening article is on "Ethics and Culture," an address given by Prof. Adler before the Harvard Philosophical Club. There is another address on "The Adoration of Jesus" by Dr. Stanton Côté. The remainder of the space is devoted to showing the condition, work, etc., of the New York, Philadelphia, Chicago and St. Louis Ethical Culture Societies. Yearly subscription \$1. Single number 30 cts. Published by the Society for Ethical Culture, Philadelphia. Address P. O. Box 772.

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stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." Mrs. ELLA A. GOFF, 61 Terrace Street, Boston.

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FOR FIFTY CENTS this paper will be sent to any address in the United States or Canada TWELVE WEEKS, ON TRIAL.

CHICAGO, ILL., Saturday, May 19, 1888.

200,000 Non-Church Goers in Boston.

On a late Sunday in his pulpit in Winthrop Street M. E. Church, Boston, Rev. J. T. Clymer told why 200,000 people in that city do not attend church. His leading reasons for this wide-spread absence came from both inside and outside the church. Among them he gave the inability of the poor to dress fitly, and this false pride increased by the feelings of church members, the bondage to business and money-making, urging men to overwork and calling for quiet rest at home on Sunday; the great Sunday morning newspapers, with their varied contents inviting readers of their pages instead of hearers of the pulpit gospel, is a "potent influence in keeping men away from the church." "The complete absorption of many Christians in money-making" is so great that he says: "Not one church member in twenty has enough spiritual power or spiritual insight to lead a soul to Jesus." With great plainness we are told that: "Another reason why some persons stay away from church is because they have been swindled by some professing Christian, and it must be admitted that the lives of many church members are not what they should be in financial matters."

This is a frank admission of the low standard of morals which has been charged upon the churches by outsiders, and opens anew the grave question: "How much saving grace is there in a sectarian profession of piety which does not stop the professors from cheating their neighbors as badly, to say the least, as outside non-professors do?"

"Denominationalism," "the diversion of the energy which should convert souls to build up some particular sect," and "selfish ecclesiastical pride," are held up faithfully as "dangerous hindrances to the growth of God's kingdom on earth."

One great reason for "the melancholy fact that many pews in nearly every Protestant church in Boston are empty Sunday after Sunday," is said to be "unbelief in its countless forms." We are told how "this great land is saturated with infidelity" by immigration of old-world atheists and by a "refined and cultured sort of skepticism prevalent everywhere. The head of the Sheffield Scientific School at New Haven is an atheist." Such men "are clouding God's word with doubt. Schools and colleges are pervaded by a subtle skepticism. A fourteen year old school boy, when asked if he believed in God, replied: 'The scientific difficulties presented in Genesis make it impossible for me to accept the Bible literally.' The exclusive study of physical science tends to skepticism. You can not devote yourself wholly to science, for anything else, with safety unless you have grip on God."

Rev. Mr. Clymer is evidently in earnest, and his frank and plain speech is commendable, yet he fails to cover the whole ground, aving, indeed, wide fields untouched. The agnostic assertion of old creeds and opinions, which are outworn and absurd in the light of modern thought, makes many pulpit utterances distasteful and takes away rational respect for the clergy who preach this manner. The domineering and Pharisaic, "I-am-hollower-than-thou-art" spirit of many evangelical preachers repels men and women of fit self-respect. A sensible and excellent man who was once asked if he went to church, replied: "No, not often. When I go some nonsense of creed or some self-righteous and foolish scourging of good pains or heretics makes me mad, and I choose to stay at home and keep good natured."

A goodly attendance at several meetings of Spiritualists in Boston, and the mood of mind

of many stay-at-home Spiritualists, who are not scoffers or scientific materialists but who are not helped or fed by orthodox ministrations, keeps them away from those churches. The chill of Unitarian preaching, with its agnostic tinge and external method, keeps them aloof from such meetings.

As to the agnostic and materialistic tendencies of the scientific skepticism of which he speaks, that can only be met by a spiritual philosophy which includes the truths of the senses and the truths of the soul, proves immortality by the facts of spirit-presence and by the voice within which says: "Thou shalt never die," each confirming the other, shows by clairvoyance and kindred psychic faculties that man is a spirit served in this life by an earthly body and in the higher life by a spiritual body, and leads back to the positive and shaping away of mind over matter. This is "the grip on God," the loss of which the preacher deprecates, the recognition of the Soul of Things in place of the Jewish Jehovah still worshiped in many semi-Christian churches.

With due credit to the outspoken Methodist for his words, these added reasons for non-attendance at churches seem fit and needed. The absence of 200,000 persons from the Sunday services in the city of the Pilgrims, the old heart and centre of New England Puritanism is a significant fact.

The church of the future will have its preachers, its hosts of hearers probably, but religion will be rational, science will be spiritualized, there will be "voices from the open skies," and the practical gospel will be full of uplifting and inspiring light and warmth so that the people will hear it gladly and be helped by it greatly.

A Death-Stroke to Spiritualism!

The lost cause must be given up; the delusion shall mislead no longer; the impious fraud shall deceive no more, for the Rev. C. P. Mills has given Spiritualism its death blow. It was done in due order, after hymn and prayer, in his own North Congregational Church in Newburyport, Mass., on Sunday evening, April 15th, and a crowded audience heard the swish of his sword and saw the head fall off.

His discourse was based on the Witch of Endor. It is true that this noted person is not called a witch in the Bible text at all, neither is it said that her acts or character were evil. She is respectfully called "the woman of Endor" in the text, and is only called a witch in the heading of the chapter which tells the story of Samuel appearing to Saul. These headings, or tables of contents, are not, as all critics of any consequence admit, a part of the original text, but are added by translators to make the chapters more easily understood. Read the chapter and it will be seen that Saul went to a woman "who had a familiar spirit," treated her with respect and was hospitably and respectfully treated by her; that Samuel came up as one from the dead, spoke as a devout servant of God, foretold Saul's defeat and death, and gave him good advice.

But she must have been "a wicked hag," for Rev. C. P. Mills calls her so. She must have cheated Saul—not that the Bible says so, but the pious pastor of the North Congregational Church in Newburyport does, and it must be so.

The Bible account says that Saul, sorely distressed, asked Samuel, "What shall I do?" and Samuel answered: "The Lord will deliver Israel, with thee, into the hands of the Philistines, and to-morrow shalt thou and thy sons be with me," and on the morrow came a fierce battle, the Israelites defeated, Saul dead by his own hand and his sons slain, as Samuel had foretold. But this blundering and arrogant preacher asserts that "Saul was not told a single thing he did not know before." Did Saul know he was to commit suicide, in despair at the death of his sons, or that his three sons would die?

The gospel expounder tries to make up his lack of scholarship and common sense and honesty—a lack so pitiful as to make him incompetent to tell what his Bible says—by arrogant assumption and denunciation. He rants about "the utter failure of spirit phenomena," and of "the alleged return of the dead as a humbug exploded again and again," and more of the same style unworthy of serious attention,—assertion without proof, priestly insult to intelligent men and women among his hearers, for there are many Spiritualists in the good old town, persons of the best standing and character among them, as the newspapers say.

But the preacher has moved on a little, or perhaps felt obliged to use mind-reading as a sharpener to his sword. He says the woman of Endor read Saul's mind and so "deceived him," and that this "telling of what is in a person's mind by clairvoyant power is done fifty thousand times a day in this world." This admission of clairvoyant power is a step on a dangerous road. It leads to Spiritualism.

It is greatly to be hoped that the Rev. C. P. Mills will preach more sermons of this kind. Let him give a dozen and there would be an increase of Spiritualism in Newburyport. It has been killed in this way a good many times, and always comes to life again healthier and stronger than ever.

"Tis sport to see the engineer

Hoist with his own petard."

The reverend engineer has blown himself up higher than any other man could send him. The higher the hoist the sorer the fall, which is yet to come. Rev. Mills and all the other preachers just now essaying one of their puerile periodical puncturings of Spiritualism, should be pitied even though they have to be spitted for the common weal.

Patriotism.

Patriotism is justly included among the civic virtues. Love of country and national pride are an extension of that sentiment which gives solidarity to each of the communities, whether large or small, which together make up the nation. It implies more or less a feeling of joint interest and mutual responsibility, of participation in the gain or loss, in the victory or defeat, in the glory or shame of the entire country. Ardent patriots are those who feel strong attachment to their families, their homes, their neighbors; who are public spirited and ready to promote the best interests of their town, their State, or their country, to vindicate its honor when assailed and to serve it faithfully even unto death in the hour of public peril.

Without this sentiment and spirit and this spirit of sacrifice, States could not have been built up, and free institutions could not have been established; and without them, these institutions could not be long sustained. Divested of the narrowness and ignorant prejudice which have so often misdirected it in the past, and infused with an enlightened spirit, patriotism will find its highest satisfaction in removing as far as possible the causes of warlike complications and in cultivating amicable relations and the blessings of mutual good understanding between nations. As the stage of barbarism recedes behind us, it becomes evident to thoughtful minds that a war carried on by one State against its neighbor is at the same time a war against its own highest interests.

Even in this day it is true there are men who hold that war and patriotism are necessary to each other, but they are men in whom the influence of the military methods and spirit which so long ruled the world, has obscured the intellectual and moral vision. A people with the vitality to establish and sustain a nationality, to develop a history, a literature, and distinctive characteristics of its own, is not going to lose its national existence easily in the future; but the patriot will maintain such a nationality will not exhibit itself in a mutually destructive struggle, but rather in a competition with other nations in all useful arts and enterprises and in earnest efforts to overcome the obstacles which impede human progress.

It is in the line of evolution that with the advance of civilization, the struggle for existence changes its form continually in the direction of emulation and friendly rivalry in whatever contributes to human happiness. Once the struggle was a fierce and furious fight for food, for mates, for whatever advantages physical strength could secure. But how vast the difference between that brutal struggle and the peaceful competition in the art and industrial pursuits which mark the civilization of to-day. And the competitive principle has prevailed through the entire period, the form and character of the contest only having changed.

The tendency of the struggle between nation and nation is the same as that between individuals of the same nation, and the enlightened patriot of to-day, descendant of the patriot who in the forgotten past found his highest pleasure in killing members of other tribes, finds his highest pleasure in discouraging war and in seeing his nation taking high rank among the nations of the earth in the excellence of its political institutions, in industrialism, in literature, science and philosophy, in social reform, in all humanitarian work. There is as much need of patriotism now as there ever was in the past; but the patriotism which consists of love of country with scrupulous respect for the rights of all men irrespective of nationality, directed by wisdom and justice.

American-National Spirit.

Every nation has its characteristics and peculiarities, the result of its manifold inheritances, and the incident forces that have played upon it, of the victories it has achieved and the vicissitudes through which it has passed, the result in brief, of the partially formed character with which it commenced national housekeeping, and of the environment which has constantly, however imperceptibly, developed and moulded the national life.

This nation, although yet young, has well defined characteristics, which are asserting themselves aggressively and powerfully. The Americans are a people with no traditions of personal government or of oppressive civil or ecclesiastical despotism, dwelling on a vast area, stretching from the Atlantic to the Gulf of Mexico, made up chiefly of people whose ancestors were impelled to come hither by their energy and their ambition to carve out fortunes for themselves. While the average American citizen is not, of course, a scholar or a great thinker, he is far above the average European in intelligence and practical common sense. There are indeed no lower orders here corresponding with the peasant class of Europe. The average American knows enough to take care of himself and of his family, without State or municipal interference, and to feel an interest and to take part in local and national political affairs. He has a common school education, good habits and stability of character, combined with energy and the proverbial "smartness" which is due less to an obtrusive disposition or lack of innate dignity, than to quickness of perception and the habit of making the most of the situation. He belongs to the class which has made New England with its beautiful homes and its famous school houses what it is, and that has transformed the wilderness and prairies of the

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The Times-Democrat, New Orleans, says: "The Saturday Night Club of New York City, a few nights ago, gave a complimentary dinner to American authors. Among those present was Richard B. Kimball, who was announced as 'the gentleman who knew Poe, Irving, Longfellow, Cooper, Emerson and Nathaniel Hawthorne.' Mr. Kimball, during the evening in speaking of the now famous Diss Debar case and the painful delusions under which that distinguished lawyer, Luther R. Marsh, is laboring, told a number of stories, one of which ran as follows: 'In the very first days of Spiritualism,' Mr. Kimball said, 'he was present at a séance given for the special edification of a number of literary

gentlemen. George Bancroft, the historian, William C. Allen Bryant, James Fenimore Cooper, Nathan el Parker Willis, D. Hawkes and John Bigelow, were of the party. After a number of experiments more or less mystifying, Mr. Cooper, who was a scoffer, asked for permission to put the woman medium to a test. It was granted. He said he had lost a relative—was it a case of natural death? The answer was no. How many years had elapsed? The solemn spirit rappings began ending on the fifty-ninth stroke. Mr. Cooper was as pale as a ghost. He arose trembling, and turning to his friends, said: 'Gentlemen, the spirits have told the truth. When I was two years old a little sister of mine met her death by being thrown from a horse.' Mr. Cooper's death occurred about a year after. Though he was the strongest-minded man Mr. Kimball had ever known, he died a firm believer in Spiritualism. The fact had been concealed, but Mr. Kimball could testify to its truth."

Another Murderer Gone to Talmage's Heaven.

"Jesus Lover of my Soul," sang Zeph Davis, as he stood on the scaffold in the Cook County jail-yard last week, Friday, waiting to be legally killed. Full, strong, clear and joyfully his voice rang out, like that of one approaching Paradise and catching a glimpse of Jesus waiting to welcome him. Zeph Davis was a brutal young negro employed as foreman in a factory where a number of white girls worked. On the morning of Feb. 27, Maggie Gaughan, a pretty little girl about fifteen years old, reached the shop a little before seven o'clock and before any of her associates. Davis was there; he assaulted her, murdered her, threw the mutilated body into a closet and covered it with sacks; and then worked on through the day until the middle of the afternoon, when he was sent out on an errand; and by accident the murder was discovered in his absence. He got out of town but was speedily captured, tried, convicted and sentenced to be hanged on the 11th inst. During his incarceration he showed no signs of remorse and was so ferocious as to be dangerous; one day the assistant county physician was in his cell and Zeph knocked him down, and would have killed him but for the timely arrival of bailiffs. Yet at the last moment this fiend was transformed into a Christian and on the gallows sang with religious fervor, "Jesus, Lover of My Soul." The poor murdered girl had no time to be shrived and her soul is, of course, in hell; but, thanks to the colored preacher, Zeph is now an angel in heaven playing his harp and shouting praises to the Lord. "I feel at perfect peace with God.... Hoping to meet you all in heaven I am ready to go" was the last message of the murderer to the world, as the rope was adjusted about his neck. The Talmagean heaven is full of such angels; it will be a congenial home no doubt for brother Talmage when he is done with his Brooklyn pulpit. Talmage's heaven is quite likely a good place for murderers, sensational preachers, defaulting cashiers and other props of churches and Sunday schools, such as have been emigrating to Canada in increasing numbers the past few years, but it is not a fit place for moral, truth-loving people and none such will be there, unless as missionaries.

Sneak-Thief Briggs in the Golden Gate.

Our esteemed contemporary, the San Francisco *Golden Gate*, has a curious system of ethics whereby it is enabled to sell advertising space to swindlers and profess a high sense of honor. This remark is called forth by noticing in the issue of our esteemed contemporary for the 5th inst., a well displayed advertisement, in the most prominent advertising place in the paper, of one A. E. Briggs, a notorious swindler and thief who has been repeatedly published as such in the JOURNAL, and who is so universally recognized as a rascal that even the *Banner of Light* has had the courage to publish him as a swindler. To the JOURNAL's benighted understanding, the *Golden Gate's* course in selling space to known frauds is an insult and an injury to honest mediums and a disgrace to its publisher and to Spiritualism. If, perchance, these remarks appear to be somewhat emphatic, as it were, more robust than polite, it is hoped that those dear souls who are ever ready to excuse the offense of such advertisements will reserve a small portion of their abundant charity for the JOURNAL, in view of the provocation and in consideration of the hardships of honest mediums when a publisher who calls himself respectable will knowingly place tricksters on the same business level with them in his paper, as has been repeatedly done in the *Golden Gate*.

The column of the JOURNAL which has for more than ten years been devoted especially to the interests of women has been discontinued. The constantly increasing demand upon the JOURNAL's space made it difficult to give this department a fixed location and regular insertion. Still, it would not have been dropped had there been exhibited by women readers an interest commensurate with the cost of the work to those who have generously aided the JOURNAL in carrying it on. At no time since the JOURNAL inaugurated the Woman's Department has it received from those for whom it was specially intended to help, the responsive expression of encouragement requisite to justify its continuance.

W. O. Pierce, D.D., managing editor of the Methodist *Pulpit and Pen* writes: "No exchange that has reached my table has been more eagerly read than the RELIGIO-PHILOSOPHICAL JOURNAL. For masterly, wide-awake editorials, your paper is not surpassed."

By JOHN O. BUNDY.

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SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guarantee of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

FOR FIFTY CENTS this paper will be sent to any address in the United States or Canada TWELVE WEEKS, ON TRIAL.

CHICAGO, ILL., Saturday, May 19, 1888.

200,000 Non-Church Goers in Boston.

On a late Sunday in his pulpit in Winthrop Street M. E. Church, Boston, Rev. J. T. Clymer told why 200,000 people in that city do not attend church. His leading reasons for this wide-spread absence came from both inside and outside the church. Among them he gave the inability of the poor to dress fitly, and this false pride increased by the feelings of church members, the bondage to business and money-making, urging men to overwork and calling for quiet rest at home on Sunday; the great Sunday morning newspapers, with their varied contents inviting readers of their pages instead of hearers of the pulpit gospel, is a "potent influence in keeping men away from the church." "The complete absorption of many Christians in money-making" is so great that he says: "Not one church member in twenty has enough spiritual power or spiritual insight to lead a soul to Jesus." With great plainness we are told that: "Another reason why some persons stay away from church is because they have been swindled by some professing Christian, and it must be admitted that the lives of many church members are not what they should be in financial matters."

This is a frank admission of the low standard of morals which has been charged upon the churches by outsiders, and opens anew the grave question: "How much saving grace is there in a sectarian profession of piety which does not stop the professors from cheating their neighbors as badly, to say the least, as outside non-professors do?" "Denominationalism," "the diversion of the energy which should convert souls to build up some particular sect," and "selfish ecclesiastical pride," are held up faithfully as "dangerous hindrances to the growth of God's kingdom on earth."

One great reason for "the melancholy fact that many pews in nearly every Protestant church in Boston are empty Sunday after Sunday," is said to be "unbelief in its countless forms." We are told how "this great land is saturated with infidelity" by immigration of old-world atheists and by "a refined and cultured sort of skepticism prevalent everywhere. The head of the Sheffield Scientific School at New Haven is an atheist." Such men "are clouding God's word with doubt. Schools and colleges are pervaded by a subtle skepticism. A fourteen year old school boy, when asked if he believed in God, replied: 'The scientific difficulties presented in Genesis make it impossible for me to accept the Bible literally.' The exclusive study of physical science tends to skepticism. You can not devote yourself wholly to science, or anything else, with safety unless you have a grip on God."

Rev. Mr. Clymer is evidently in earnest, and his frank and plain speech is commendable, yet he fails to cover the whole ground, leaving, indeed, wide fields untouched. The dogmatic assertion of old creeds and opinions, which are outworn and absurd in the light of modern thought, makes many pulpits utterances distasteful and takes away all rational respect for the clergy who preach in this manner. The domineering and Pharisaic, "I-am-better-than-thou" spirit of too many evangelical preachers repels men and women of fit self-respect. A sensible and excellent man who was once asked if he went to church, replied: "No, not often. When I do go some nonsense of creed or some self-righteous and foolish scourging of good pagans or heretics makes me mad, and I choose to stay at home and keep good natured."

A goodly attendance at several meetings of Spiritualists in Boston, and the mood of mind

of many stay-at-home Spiritualists, who are not scoffers or scientific materialists but who are not helped or fed by orthodox ministrations, keeps them away from those churches. The chill of Unitarian preaching, with its agnostic tinge and external method, keeps them aloof from such meetings.

As to the agnostic and materialistic tendencies of the scientific skepticism of which he speaks, that can only be met by a spiritual philosophy which includes the truths of the senses and the truths of the soul, proves immortality by the facts of spirit-presence and by the voice within which says: "Thou shalt never die," each confirming the other, shows by clairvoyance and kindred psychic faculties that man is a spirit served in this life by an earthly body and in the higher life by a spiritual body, and leads back to the positive and shaping way of mind over matter. This is "the grip on God," the loss of which the preacher deplures, the recognition of the Soul of Things in place of the Jewish Jehovah still worshiped in many semi-Christian churches.

With due credit to the outspoken Methodist for his words, these added reasons for non-attendance at churches seem fit and needed. The absence of 200,000 persons from the Sunday services in the city of the Pilgrims, the old heart and centre of New England Puritanism is a significant fact.

The church of the future will have its preachers, its hosts of hearers probably, but religion will be rational, science will be spiritualized, there will be "voices from the open skies," and the practical gospel will be full of uplifting and inspiring light and warmth so that the people will hear it gladly and be helped by it greatly.

A Death-Stroke to Spiritualism!

The lost cause must be given up; the delusion shall mislead no longer; the impious fraud shall deceive no more, for the Rev. C. P. Mills has given Spiritualism, its death blow. It was done in due order, after hymn and prayer, in his own North Congregational Church in Newburyport, Mass., on Sunday evening, April 15th, and a crowded audience heard the wish of his sword and saw the head fall off.

His discourse was based on the Witch of Endor. It is true that this noted person is not called a witch in the Bible text at all, neither is it said that her acts or character were evil. She is respectfully called "the woman of Endor" in the text, and is only called a witch in the heading of the chapter which tells the story of Samuel appearing to Saul. These headings, or tables of contents, are not, as all critics of any consequence admit, a part of the original text, but are added by translators to make the chapters more easily understood. Read the chapter and it will be seen that Saul went to a woman "who had a familiar spirit," treated her with respect and was hospitably and respectfully treated by her; that Samuel came up as one from the dead, spoke as a devout servant of God, foretold Saul's defeat and death, and gave him good advice.

But she must have been "a wicked hag," for Rev. C. P. Mills calls her so. She must have cheated Saul—not that the Bible says so, but the pious pastor of the North Congregational Church in Newburyport does, and it must be so.

The Bible account says that Saul, sorely distressed, asked Samuel, "What shall I do?" and Samuel answered: "The Lord will deliver Israel, with thee, into the hands of the Philistines, and to-morrow shalt thou and thy sons be with me," and on the morrow came a fierce battle, the Israelites defeated, Saul dead by his own hand and his sons slain, as Samuel had foretold. But this blundering and arrogant preacher asserts that "Saul was not told a single thing he did not know before." Did Saul know he was to commit suicide, in despair at the death of his sons, or that his three sons would die?

The gospel expounder tries to make up his lack of scholarship and common sense and honesty—a lack so pitiful as to make him incompetent to tell what his Bible says—by arrogant assumption and denunciation. He rants about "the utter failure of spirit phenomena," and of "the alleged return of the dead as a humbug exploded again and again," and more of the same style unworthy of serious attention,—assertion without proof, priestly insult to intelligent men and women among his hearers, for there are many Spiritualists in the good old town, persons of the best standing and character among them, as the newspapers say.

But the preacher has moved on a little, or perhaps felt obliged to use mind-reading as a sharpener to his sword. He says the woman of Endor read Saul's mind and so "deceived him," and that this "telling of what is in a person's mind by clairvoyant power is done fifty thousand times a day in this world." This admission of clairvoyant power is a step on a dangerous road. It leads to Spiritualism.

It is greatly to be hoped that the Rev. C. P. Mills will preach more sermons of this kind. Let him give a dozen and there would be an increase of Spiritualism in Newburyport. It has been killed in this way a good many times, and always comes to life again healthier and stronger than ever.

"Tis sport to see the engineer Hoist with his own petard."

The reverend engineer has blown himself up higher than any other man could send him. The higher the hoist the sorer the fall, which is yet to come. Rev. Mills and all the other preachers just now essaying one of their puerile periodical puncturings of Spiritualism, should be pitied even though they have to be spitted for the common weal.

Patriotism.

Patriotism is justly included among the civic virtues. Love of country and national pride are an extension of that sentiment which gives solidarity to each of the communities, whether large or small, which together make up the nation. It implies more or less a feeling of joint interest and mutual responsibility, of participation in the gain or loss, in the victory or defeat, in the glory or shame of the entire country. Ardent patriots are those who feel strong attachment to their families, their homes, their neighbors; who are public spirited and ready to promote the best interests of their town, their State, or their country, to vindicate its honor when assailed and to serve it faithfully even unto death in the hour of public peril.

Without this sentiment and spirit and this spirit of sacrifice, States could not have been built up, and free institutions could not have been established; and without them, these institutions could not be long sustained. Divested of the narrowness and ignorant prejudice which have so often misdirected it in the past, and infused with an enlightened spirit, patriotism will find its highest satisfaction in removing as far as possible the causes of warlike complications and in cultivating amicable relations and the blessings of mutual good understanding between nations. As the stage of barbarism recedes behind us, it becomes evident to thoughtful minds that a war carried on by one State against its neighbor is at the same time a war against its own highest interests.

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The Saturday Night Club and Spiritualism.

The *Times-Democrat*, New Orleans, says: "The Saturday Night Club of New York City, a few nights ago, gave a complimentary dinner to American authors. Among those present was Richard B. Kimball, who was announced as 'the gentleman who knew Poe, Irving, Longfellow, Cooper, Emerson and Nathaniel Hawthorne.' Mr. Kimball, during the evening in speaking of the now famous Diss Debar case and the painful delusions under which that distinguished lawyer, Luther R. Marsh, is laboring, told a number of stories, one of which ran as follows: 'In the very first days of Spiritualism,' Mr. Kimball said, 'he was present at a seance given for the special edification of a number of literary

gentlemen. George Bancroft, the historian, William C. Hen Bryant, James Fenimore Cooper, Nathan'el Parker Willis, D. H. Wickes and John Bigelow, were of the party. After a number of experiments more or less mystifying, Mr. Cooper, who was a scoffer, asked for permission to put the woman medium to a test. It was granted. He said he had lost a relative—was it a case of natural death? The answer was no. How many years had elapsed? The solemn spirit rappings began ending on the fifty-ninth stroke. Mr. Cooper was as pale as a ghost. He arose trembling, and turning to his friends, said: 'Gentlemen, the spirits have told the truth. When I was two years old a little sister of mine met her death by being thrown from a horse.' Mr. Cooper's death occurred about a year after. Though he was the strongest-minded man Mr. Kimball had ever known, he died a firm believer in Spiritualism. The fact had been concealed, but Mr. Kimball could testify to its truth."

Another Murderer Gone to Talmage's Heaven.

"Jesus Lover of my Soul," sang Zeph Davis, as he stood on the scaffold in the Cook County jail-yard last week, Friday, waiting to be legally killed. Full, strong, clear and joyfully his voice rang out, like that of one approaching Paradise and catching a glimpse of Jesus waiting to welcome him. Zeph Davis was a brutal young negro employed as foreman in a factory where a number of white girls worked. On the morning of Feb. 27, Maggie Gaughan, a pretty little girl about fifteen years old, reached the shop a little before seven o'clock and before any of her associates. Davis was there; he assaulted her, murdered her, threw the mutilated body into a closet and covered it with sacks; and then worked on through the day until the middle of the afternoon, when he was sent out on an errand; and by accident the murder was discovered in his absence. He got out of town but was speedily captured, tried, convicted and sentenced to be hanged on the 11th inst. During his incarceration he showed no signs of remorse and was so ferocious as to be dangerous; one day the assistant county physician was in his cell and Zeph knocked him down, and would have killed him but for the timely arrival of bailiffs. Yet at the last moment this fiend was transformed into a Christian and on the gallows sang with religious fervor, "Jesus, Lover of My Soul." The poor murdered girl had no time to be shrived and her soul is, of course, in hell; but, thanks to the colored preacher, Zeph is now an angel in heaven playing his harp and shouting praises to the Lord. "I feel at perfect peace with God.... Hoping to meet you all in heaven I am ready to go" was the last message of the murderer to the world, as the rope was adjusted about his neck. The Talmagean heaven is full of such angels; it will be a congenial home no doubt for brother Talmage when he is done with his Brooklyn pulpit. Talmage's heaven is quite likely a good place for murderers, sensational preachers, defaulting cashiers and other props of churches and Sunday schools, such as have been emigrating to Canada in increasing numbers the past few years, but it is not a fit place for moral, truth-loving people and none such will be there, unless as missionaries.

Sneak-Thief Briggs in the Golden Gate.

Our esteemed contemporary, the San Francisco *Golden Gate*, has a curious system of ethics whereby it is enabled to sell advertising space to swindlers and profess a high sense of honor. This remark is called forth by noticing in the issue of our esteemed contemporary for the 5th inst., a well displayed advertisement, in the most prominent advertising place in the paper, of one A. E. Briggs, a notorious swindler and thief who has been repeatedly published as such in the JOURNAL, and who is so universally recognized as a rascal that even the *Banner of Light* has had the courage to publish him as a swindler. To the JOURNAL's benighted understanding, the *Golden Gate's* course in selling space to known frauds is an insult and an injury to honest mediums and a disgrace to its publisher and to Spiritualism. If, perchance, these remarks appear to be somewhat emphatic, as it were, more robust than polite, it is hoped that those dear souls who are ever ready to excuse the offenses of such advertisements will reserve a small portion of their abundant charity for the JOURNAL, in view of the provocation and in consideration of the hardships of honest mediums when a publisher who calls himself respectable will knowingly place tricksters on the same business level with them in his paper, as has been repeatedly done in the *Golden Gate*.

The column of the JOURNAL which has for more than ten years been devoted especially to the interests of women has been discontinued. The constantly increasing demand upon the JOURNAL's space made it difficult to give this department a fixed location and regular insertion. Still, it would not have been dropped had there been exhibited by women readers an interest commensurate with the cost of the work to those who have generously aided the JOURNAL in carrying it on. At no time since the JOURNAL inaugurated the Woman's Department has it received from those for whom it was specially intended to help, the responsive expression of encouragement requisite to justify its continuance.

W. O. Pierce, D.D., managing editor of the Methodist *Pulpit and Pen* writes: "No exchange that has reached my table has been more eagerly read than the RELIGIO-PHILOSOPHICAL JOURNAL. For masterly, wide-awake editorials, your paper is not surpassed."

GENERAL ITEMS.

Lucifer for April is ready for readers and can be obtained at this office; price, thirty-five cents a number.

The *Theosophist* for April has been received at this office, and we are prepared to fill orders; price, fifty cents a copy.

J. Clegg Wright lectures during the Sundays of June in Philadelphia, corner of Eighth and Spring Garden streets.

G. B. Stebbins will speak at Farmington, Michigan, Sunday, May 20th, at 10 A. M. Will attend Camp Meeting at Orion Lake, Michigan, which lasts from June 2d to June 11th.

J. Simmons, who was for a long time the business agent of Henry Slade, has left Chicago and taken up his residence at 828 Lafayette Ave., Brooklyn, N. Y.

Giles B. Stebbins will be at Orion camp meeting, June 3rd to 10th, including two Sundays. This camp is situated about forty miles north of Detroit, Mich., and on the Detroit and Bay City Railroad.

The 12th edition of "The Voices" by W. S. Barlow, is going through the press, and we are ready to fill all orders. This is one of the most popular collections of poems that has been published, and all who do not possess a copy should order one without delay. Price \$1.10, postpaid.

Mr. J. C. Wright in a private letter speaks with much feeling of the transition of his friend D. Y. Kilgore of Philadelphia. "He was," says Mr. Wright, "a sincere and able exponent of Spiritualism, a true lover of liberty, a generous friend and wise adviser. Said he, 'I die a Spiritualist.'"

Mrs. E. M. Dole will leave Chicago on the 18th inst., for Cincinnati, O., where she will remain for some time. We are glad to learn that her health has improved very much lately, and hope that she may come before the public again at an early day in the exercise of her remarkable gifts.

Rev. Mr. Copeland of Omaha, Neb., lately gave his idea of Sunday observance. He takes the position that even Sunday base ball games are not objectionable when played in an orderly, quiet manner, in a locality where the peace and quiet of the neighborhood is not disturbed.

Mr. G. B. Stebbins writes: "Rev. E. L. Rexford, an able and eloquent Universalist clergyman of growing breadth in thought and spiritual culture leaves the church in Detroit, Michigan and accepts a call in Roxbury, (Boston) Mass. His leaving is greatly regretted by the society and by many visitors from other places who have heard him."

It would seem that the rapid decline and increasing hazard of the materialization business in Boston, has driven John Wetherbee back to the bucket shop. Those laments who have usually been shorn in the shadows of the cabinet, may now have the operation performed in daylight at John's office, where he is prepared to aid them in gambling in stocks and bonds.

The New York *Sun* lately published a long article giving a detailed account of the adventures of a Mrs. Lloyd, who is represented as having rooms four years ago near the West Side Museum in this city. She claimed to be a spirit artist, it is said, and badly fooled the gullible, often selling her bogus sketches for \$150. Careful inquiry has been made, and no such bogus medium has ever been known here. The story originated at Pittsburgh, Pa., and has no foundation whatever in fact.

Mrs. E. L. Watson will speak at Forest Temple, North Collins, N. Y., at a two days' meeting, June 16th and 17th. This is the new hall, near the depot, of the Friends of Human Progress, and this June meeting will open the way for their yearly meeting early in September, which will be the thirty-third yearly meeting. These well known gatherings for the discussion of great reforms, and for spiritual light and truth, have been large, valuable and interesting, as doubtless these in June and September will be.

The Western Unitarian Conference holds its thirty-fourth annual session in Chicago this week. It opens on Tuesday morning, at the Third Unitarian Church, Monroe and LaSalle streets. The Wednesday and Thursday evening sessions will be in the First Methodist Church. The meeting on Wednesday evening is to be devoted to Emerson. "Fifty years of Emerson, 1838-1888," is the announcement, and no doubt it will be a feast for all lovers of this great thinker. On Thursday evening, Reverends Swing, Thomas, Shutter, Rabbi Hirsch, and other preachers, will tell of "The Possible American Church," from their several stand-points. Both of these evenings will be of interest to the JOURNAL's readers and they are cordially invited to be present by Mr. Effinger, the affable secretary of the conference.

Prof. Amos H. Worthen, Curator of the State Museum of Natural History at Springfield, Ill., and a prominent Spiritualist, passed to spirit life at his home in Warsaw, Ill., May 6th. The deceased was appointed State Geologist in 1858 to succeed Norwood, and remained in charge about a year. He was next employed in the Iowa survey for some years, and was reappointed in this State in 1872, and had continued in the position ever since. He completed and published the Illinois Geological Reports, reorganized and enlarged the Historical Museum, prepared the Natural History Reports, and would have had them out about this time if the printing appropriation had permitted. His zeal for the branch of science in which he was engaged knew no bounds, and he labored so quietly and incessantly that many men employed about the State House never saw or knew him. He was 75 years old.

"M. A. (Oxon)," alludes to "Practical Occultism," by J. J. Morse, as follows: "It is impossible to lay aside this little book, to which I have given so cursory a notice, without a feeling of thankfulness that the words of caution and warning contained in it are so many and so outspoken. Some of my friends and some of my friendly critics have some times been disposed to say that I hang out danger signals too continually. If I do, it is because I know and have experienced the danger; because I detest the idea of Spiritualism being degraded into the pastime of an idle hour, to gratify a morbid curiosity, or to pander to a still more morbid vanity. If I do discourage the wholesale proselytism which an ill-regulated enthusiasm advocates, it is because I have seen it bring much trouble upon us, and because I am entirely sure such tactics can end in nothing but discomfiture. I find in what is said in this book little that I dissent from, and very much with which I cordially agree. I should be glad to know that it had a wide circulation among English Spiritualists, and that I had in any way contributed to secure that desirable end."

Recently a clergyman was observed in the reading room of the British Museum deliberately cutting one of the volumes and secretly cutting the cuttings. On being challenged by one of the detectives he denied the charge, but when taken before the authorities he admitted the offence and produced the cuttings. He was expelled and his ticket cancelled, but there was no other punishment and the name of the clerical thief was kept by the authorities from the public. If this man had not been a clergyman he would have been tried and sentenced to penal servitude. But in the case of the clergyman, a religious and moral teacher whose work brings him into intimate relations with all classes and both sexes, even the name of the offender is suppressed. *The Two Worlds* sarcastically asks: "Why did not the authorities that reported this act of a clergyman add the name, that the people who send their children to Sunday Schools to learn the commandments might know how to interpret the one which reads, 'Thou shalt not steal.'"

The statement comes from Raleigh, N. C., that there is an unprecedented sensation among the negroes in the black district, the cause of it being a woman who is working, it is alleged, marvelous faith-cures in Nash County. The woman is an African of the most pronounced brunette type. A gentleman lately visited the grounds consecrated to the priestess of conjurations and faith cure. He found the roads for hundreds of yards leading to the spot cumbered with vehicles of every conceivable character, all conveying the afflicted in body and mind. The woman receives her devotees and cries aloud in a peculiarly deep voice, exorcising the evil spirit of disease, imaginary or real; then she anoints them with water drawn from a well near by, at the same time requiring the patient to imbibe a portion. The spot, she claims, was pointed out to her by an angel. These scenes have been going on ten days. Each day brings a crowd greater than that of the day before. The woman fills bottles with water, blesses it, and these are carted off in countless numbers. She makes no charge, but accepts whatever may be given her. Excitement runs high and is widespread. The multitudes that place implicit faith in the efficacy of her cures are astonishingly large and constantly swelling. The woman's name is Mary Edwards. She is about 32 years of age. The gentleman who visited her entered a double house and found the front room crammed with people of all ages and sizes, and both sexes. One at a time is admitted to the inner sanctuary. The woman avers that she was born entirely white, and that the knowledge of her mysterious and marvelous power came with her dawning reason. She has followed her present calling some time, and it is reported that she has taken in nearly \$1,000 in the four weeks she has been established at her present quarters. Persons from many counties visit and seek relief at her hands. Her white patients are not small in number.

"M. A. (Oxon)," says: "When we turn to the consideration of mediumship as a means of personal development of the inner spiritual nature we are getting nearer to its strange significance. It is a schoolmaster—in another view a tutelage that the incarnate spirit profits by to an extent of which those who have not experienced it can have no idea. Rightly used the medium goes forward from a state of subjection, during which he has received instruction from tutors and governors, to a state of liberty of which he has been made free, wherein he uses the knowledge he has gained, and acquires further stores by virtue of the powers that he has developed. The possibilities are infinite. It is only that we have been so dazed with wonder at the vista opened to us that we have, as yet, utilized them so little."

Spiritual Gifts.

Mrs. Emma Harding Britten in the *Two Worlds* says: "All persons desirous of informing themselves on the stupendous possibilities of spirit communion, are not always situated so as to be able to form circles at home, or with friends. Solitary meditation is not always advisable, and in some instances may prove both mentally and physically injurious. Where then can enquiry and research be conducted in this country, wherein professional mediumship has been written down as little less than infamous, and family circles must always be so strictly private as to make its members shrink with horror from the idea of admitting a stranger, or, as the phrase goes, an 'outsider' within its precincts? Besides this, might it not be worth the while of some of our earnest platform mediums to enquire what are the

best conditions for public service? To the apprehension of the present writer, and the noble spirit friends who have guided and controlled her ministry for the last twenty-seven years, Spiritualism consists *a priori* in the test phenomena of all kinds, physical and mental, which prove that spirits communicate; and secondly, in such inspired and trance utterances as teach the doctrines and philosophy of spirit life. The former—that is, all manner of phenomenal phases, belong to the circle-room, and small well conducted gatherings. The religious and philosophical utterances apply to the public forum; but say some at least of the teaching spirits, the two phases of power very seldom accompany each other with good effect, and even in the few rare cases of clairvoyance or test mediumship that can be exhibited in the heterogeneous influences of public assemblies, it is hardly ever found that the general feeling of anxiety, curiosity, antagonism, and restless expectancy that pervades the crowd waiting for "tests," permits of clear and well defined spirit control, much less of those oratorical excellences which move the multitude and proceed from a totally different character of spirit control. We might be enabled to devise many means of cultivating spiritual gifts in different and special directions. We have but little hope of so far infracting what we already know of spiritual influences as to be able to advise how to obtain the several gifts at once, and therefore, with due acknowledgment of the merely experimental conditions of our knowledge, or rather of our ignorance of how best to work the spiritual telegraph, we would suggest that which the abundant experiences of American mediums have proved to be the better way, namely, to devote physical mediumistic powers, and especially all those by which direct tests of spirit presence can be given, to the use of enquirers in the spirit circle, whilst the trance and inspirational speakers, by cultivating their powers of oratory, by study and mastery of the topics of good and use prevailing in their day and hour, should not fail to polish and improve the instruments designed by teaching spirits to make music in the ears of those people already spiritually starved on theological husks.

Haverhill and vicinity.

to the Editor of the Religio-Philosophical Journal:

Through the exertions of some of the Spiritualist workers in this city who appreciate spiritual food when placed before them in place of cheap twaddle, duds, plagiarism, handkerchief-guessing and Mormon sophistries, the services of Mrs. R. S. Lillie was secured for the Wednesday evenings of April, to speak and answer questions in Music Hall. Her audiences have been large and intelligent, and the thoughts adduced have been of a very satisfactory order, well calculated to leave a lasting impression for good upon our people. Mr. Lillie accompanies his wife on her lecture engagements and being a good singer, furnishes music for the occasion.

It is to be regretted that Mrs. Lillie is to leave New England for a season to fill an engagement for the California friends, and yet we should not be forgetful of the fact that they are to be brought one step nearer to us in becoming acquainted with another of the good workers from the Eastern States; so we would say, eat, drink and be happy, for you are sure of a feast of good spiritual food. Haverhill, Mass. W. W. CURRIER.

Messrs. Lee & Shepard have in press and will publish soon, a book of uncommon scope and interest entitled "Dissolving Views in the History of Judaism," by Rabbi Solomon Schindler, of the Temple Adath Israel, in Boston. The author is distinguished for his erudition, and is now to give to the public, in form, the series of popular and profound lectures delivered at the Temple Adath Israel, the past season. The lectures are very learned, and are an application of the law of evolution to the history of Judaism. The lectures have been prepared with much care, and each epoch, and each personage is ushered before the reader with skill, in language easily grasped and understood, yet forcible in import, and graceful in expression. The student of the history of mankind of every creed will find in this volume the presentation of facts from the Jewish standpoint, which will command his earnest attention and meditation.

A new and special edition of Miss Douglas' superior novel, *Lost in a Great City*, is in press by Lee & Shepard, Boston. When this fascinating story was first published a few years ago, it achieved for its author, and for the elements of popular interest which it contained. Miss Douglas is one of the best known and most earnestly admired of American writers of fiction. Besides, there is a purpose in her novels which tends to elevate and render them of great worth to the reader. By publishing *Lost in a Great City* in paper form, at the mere nominal price of fifty cents, while those in cloth are three times that price, the public will be favored in obtaining one of the best of this eminent author's books at trifling expense.

The Philosophy of Cure, Dr. E. D. Babbitt's latest work, though complete in itself constitutes the first of a series of works which come under the head of Human Culture and Cure. Dr. Babbitt's works have met with great success, and now that his *Health Guide and Manual* are out of print and none in the market, this pamphlet will no doubt fill the vacancy. Price, 50 cents, postpaid. For sale here.

Mr. Edward Atkinson will open "The Popular Science Monthly" for June with an incisive paper on "The Surplus Revenue." He suggests a way, apparently overlooked by other economists, of solving the great problem now before Congress, which does not involve any conflict of economic policy between the two great parties.

"The Popular Science Monthly" for June will have an article on "The Effects of Moderate Drinking," by George Harley, M. D., in which the author records the effect of "nipping" upon the liver, kidneys, heart, and brain, the organs which medical science has shown to be chiefly affected by the use of alcohol in moderate quantities.

Read the advertisement of the Campaign Weekly *Globe-Democrat* in this issue, and show it to your friends.

Advice to Mothers. Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c. a bottle.

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Keep Your Blood Pure.

There can be no healthy condition of the body unless the blood is rich in the materials necessary to repair the waste of the system. When the blood is pure, and circulation good, all the functions are equipped to do their allotted duties; but when the blood is thin or impure, some corresponding weakness will surely result, and in this low state the system becomes more susceptible to disease.

We believe Hood's Sarsaparilla is the very best medicine to take to keep the blood pure and to expel the germs of scrofula, salt rheum, and other poisons which cause so much suffering, and sooner or later undermine the general health. By its peculiar curative power, Hood's Sarsaparilla strengthens and builds up the system while it eradicates disease.

This is the best season to take a good blood purifier and tonic like Hood's Sarsaparilla, for at this season the body is especially susceptible to benefit from medicine. Try Hood's Sarsaparilla now.

There is no danger to human life more to be dreaded than that which arises from vitiated blood. Dyspepsia, rheumatism, headache, and general debility, all result from it, and are cured by the use of Ayer's Sarsaparilla. Take it this month. Six bottles, \$5.

CHICAGO.

A Medium's Meeting, conducted by Mrs. Belle F. Hamilton, will be held on Sunday afternoons, at 2:30 o'clock, at Court. Good mediums will be present and tests given.

The Young Peoples' Progressive Society, meets in Martin's Hall, corner Indiana Avenue and 22nd Street, Sunday evenings at 7:45. The best speakers are engaged.

The South Side Lyceum of Chicago meets every Sunday afternoon at 1:30 sharp, at Avenue Hall, 159 22nd Street.

The Chicago Association of Universal, Radical, Progressive Spiritualists and Mediums' Society meets in Spirit's Liberty Hall No. 517 West Madison Street, every Sunday, at 2:30 P. M., and 7:30 P. M. The public cordially invited. Admission free.

The Young People's Spiritual Society meets every Sunday evening at 7:45 P. M., in Apollo Hall, 2730 State Street. First class speakers always in attendance.

Spiritual Meetings in New York.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock, at 128 West 43rd Street, New York.

The Peoples' Spiritual Meeting has removed to Columbia Hall, 878, 6th Ave., (formerly at Spencer Hall W. 14th St.) services every Sunday at 2:45 P. M., and 7:45 evening.

Grand Opera House, 23rd Street and 8th Avenue.—Services every Sunday at 11 A. M. and 7:45 P. M. Conference every Sunday at 2:45 P. M. Admission free to each meeting.

The Metropolitan Church for Humanity, Mrs. T. B. Striker, Speaker, holds its services Sunday afternoons, at 3 o'clock, in Macgregor's new and beautiful Hall, Madison Avenue, Cor. 59th St. (Entrance, 42 E. 59th St.)

Spiritual Meeting in Brooklyn, N. Y. Conservatory Hall, corner Bedford Ave., and Fulton Street—Services every Sunday at 11 A. M. and 7:45 P. M.

Brooklyn Spiritual Union—Sunday meetings at Fraternity Rooms, corner Bedford Avenue, and South 2d Street. Meetings at 10:30 A. M., Alpha Lyceum at 2:30 P. M., Conference at 7:30 P. M.

Johnston Building, Flatbush Ave., corner Nevins St. Conference every Saturday evening at 8 o'clock.

Saratoga Springs, N. Y. The First Society of Spiritualists of Saratoga Springs, N. Y., meets every Sunday morning and evening in Court of Appeals Room, Town Hall.

St. Louis, Mo. Organized August 22nd, 1886. The First Association of Spiritualists meets every Sunday in Bradt's Hall, southwest corner of Franklin and Ninth Streets. At the hour of 2:30 P. M. Friends invited to attend and correspondence solicited.

H. W. FAY, Pres't, 629 S. Broadway. ISAAC S. LEE, Cor. Sec., 1422 N. 12th St.

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In fact, ALL diseases where there is an inflammation of the Throat and Lungs, a WASTING OF THE FLESH, and a WANT OF NERVE POWER, nothing in the world equals this palatable Emulsion.

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FOR MAN AND WOMAN.

Contains 10 degrees of strength. Current can be increased, decreased, reversed or attached at will and applied to any part of body or limbs by whole family. Cures Rheumatism, Ischias, simple and chronic. Guaranteed for one year. Large Illustrated PAMPHLET sent free.

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ST. LOUIS, MO.

Annual Meeting, May 8th, 1888.

To the Spiritualists and Liberals of Minnesota and other States, Greeting:

The Rice Co. Scientific, Moral and Hygienic Association will hold its first Annual Meeting, at Morris-town, Minn., on the 2d Sunday in June, 1888, and in connection therewith will be held a spiritual and Liberal Campmeeting, commencing Wednesday, June 13th, and closing on the Monday following. Being the first S. and L. Campmeeting held in this state, we invite, and earnestly solicit, the attendance of all the Spiritualists and Liberals of this and other States, to assist in building up and inaugurating a permanent place in this locality. We also invite Spiritual and Liberal speakers and mediums. Suitable seance rooms will be provided free of charge. We wish to employ a good independent slate-writing medium who will permit investigators to bring their own closed slates. Such a medium would be instrumental in doing great good to the cause, besides being a financial success. Phenomena of this order have never been witnessed or produced in this vicinity. We would ask such mediums to correspond with us at once that we may make early and permanent arrangements for their coming. Ample means for board and shelter will be made for all who may come, at very reduced rates. The hourly between camp grounds and seance rooms, and to all trains at a fare not to exceed five cents per trip. Further information may be had by corresponding with:

MRS. LAURA A. GRANT, R. C. Sec. for the S. M. R. A., Morris-town, Minn.

All Liberal papers please copy.

CAMP MEETING.

The 1st District Association of Spiritualists will hold a ten days Camp Meeting at Orion Lake, Oakland, Co., Mich., commencing Saturday, June 2nd, 1888, and ending Monday, June 11th. Those intending to camp, and closing on the Monday, erect their tents on Friday, June 1st, that all necessary preparations may be over for services and the election of officers which will occur the day following.

Good speakers will be in attendance, and all who are interested in progressive thought and united Humanitarian work are cordially invited to be present.

S. H. EWELL, Vice-President.

Mrs. F. E. ODELL, Secretary.

Special Occasion Invitations

The high character of the productions of Messrs. McClurg & Co.'s Stationery Department is exemplified in the Invitations for the Commencements of the University, Rush Medical College of Physicians and Surgeons, Kemper Hall, etc., which for beauty of design and elegance of execution are unsurpassed.

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Manager, by well known Publishing Co. Salary from \$1,200.00 to \$2,000.00. Will control stock of goods and handle considerable money. Cash deposits of \$500.00 to \$800.00 and references required. Address, LOUIS, 864 Wabash Ave., Chicago.

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With a Preface by WILLIAM EMMETTE COLEMAN.

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I. The Trance as the doorway to the occult. Its Magnetism, Natural and Spiritual forms of Induction.

II. Mediumship: Its Physical, Mental and Spiritual conditions.

III. Mediumship (continued): Its Foundation, Development, Dangers and Advantages.

IV. Magic, Sorcery and Witchcraft.

V. The Natural, Spiritual and Celestial Planes of the Second State.

VI. The Soul World: Its Hells, Heavens and Evolutions.

VII. Life, Development and Death in Spirit-Land.

APPENDIX.—Answers to Questions.

The above lectures were delivered to Mr. Morse's private classes in San Francisco, Cal., during October, 1887, and are now published for the first time. The lectures upon mediumship are especially valuable to all mediums and would assist persons.

Cloth, 12mo, pp. 159. Price, \$1.00. Postage, 5 cents extra.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Voices from the People.

AND
INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal

Love and Wisdom, or the Child and the Guardian Angel.

Away from home in a foreign land, a young American and his wife had lost by death a beautiful boy. The father, being of a scientific turn of mind was full of the latest German thought, and had lost all faith in any thing beyond the present world, and the mother had also been led to embrace the same views. The writer of the following lines, impelled by a force beyond his will, does not claim personal authority, but dedicates the same to the above mentioned couple:

LOVE—THE CHILD, WISDOM—THE ANGEL.

LOVE.

My mother dear,
Your heart to cheer
I come to you to-night;
Though far away
To mortal way
I'm near to spirit sight.
I'm nearer thee
Than I could be
When clothed in mortal form,
For to thy heart
I now impart
My thoughts both pure and warm.

Oh! look above,
And as the dove
The answering call obey,
As stars to star
Though fixed afar
Are lost to sight all day,

Still sure they keep
In their blue deep
In bonds that never tire,
So true and free
I'll answer thee—
I'll come at thy desire.

The outward form
May die at morn
And life on earth be brief;
Still do not weep—
I do not sleep—
I see now all thy grief.

WISDOM.

Where'er we look
In tree or book,
All nature's wants are met;
Shall man then love,
And from above
No angel form be sent?

No! The Great Cause,
In whose veiled laws
Full harmony doth reign,
The heart's full fire
And love's full fire
Doth never burn in vain.

Amidst the strife
Of worldly life
True bliss can not be found,
Who could rejoice
If one loved voice
Were still beneath the mound?

True Science's eye
With glass doth spy
Deep into things unseen;
And in the drop
By us unthought
A universe is seen.

With broader gaze,
The blue, deep maze
That o'er our head is spread,
By art of man
The eye can scan—
Find east to minute wed.

How can we doubt
When all about
Progressive law is taught?
How vain to think
We're on the brink
And death brings all to naught.

We've just begun
When this life's done
The race of human thought;
Our immortal powers
In these few hours
Leave ultimates unwrought.

LOVE.

Now step aside;
The little child
Its mother's heart would reach.
Love is the best—
The only test—
In that, the child can teach.

Your love's not dead;
It on my head
Still gratefully doth rest,
Think oft of me
And you shall see
Your spirit eye'll be blest.

In prayer we'll meet.
My little feet
Will lead thee to the Lord.
Close by thy side
Thy thought I'll guide—
One heart, one love, one God.

Bright visions sweet
Thine eye shall greet
Pure as the snow-plumed bird;
Thy lips I'll press.
My little dress
Shall rustle at thy word.

I'm clothed in white
So pure and bright,
O could you see me now,
Thy heart so sad
Would soon be glad—
Thy kiss would greet my brow.

Then, mother dear,
Oh! do not fear;
Heaven opens wide its gates.
Bring papa, too,
He'll follow you—
Love's silken cord ne'er breaks.

A little child
So weak, so mild—
So strong in spirit power,
You steps shall guide
And open wide
Heaven's gate at death's bright hour.

Brooklyn (N. Y.) Letter.

To the Editor of the Religio-Philosophical Journal:

Mr. John Slater held forth at Aron Hall the past two Sundays, where his reputation as a test medium drew good audiences, and drew from our own. For next Sunday, we shall have Walter Howell, who sails for England on the 12th of May. The conference has moved into the large building recently erected on one of our leading thoroughfares by the Johnston Bros., and the people accustomed to meet there express satisfaction at the change.

In the Eastern District the Spiritual Union and Alpha Lyceum still continue their meetings, having also a Young People's Association connected with it, which makes a practice of giving an entertainment every month. Mrs. Henderson, a speaker, clairvoyant and an earnest worker also conducts a meeting in this section of the city. The cause is steadily growing here and progressing toward that harmony and concerted action among ourselves necessary for its best good. Saturday last marked the first anniversary of the resumption of the Conference meetings, which was brought about through W. C. Bowen, inducing Mr. Frank Jones, of People's Spiritual Meeting, New York, to come over and again start it. Mr. Bowen gave an appropriate address, which was followed in the usual way by other speakers and mediums.

W. J. C.

A Spirit Message Purporting to Come From Swedenborg.

In an elegantly appointed home, one of many in a thriving western city where thirty years ago was the home of the prairie dog and the coyote but now boasts nearly 100,000 inhabitants and has as fine hotels and theatres and other metropolitan accessories as its older sisters in the east, there frequently convenes a little circle of cultured people to exchange thoughts on spiritual matters and commune with the Spirit-world. The charming hostess is a fine sensitive and also a medium. One of the regular sitters is a lady whose name is already familiar to select literary circles of the East and who is likely to be widely known in the future. She is a trance medium, but only her intimate friends know this. In these quiet little séances at the home of her friend this lady acts as the medium for those spirits who have something to say. At one of these gatherings the following message purporting to be from Swedenborg was given:

"In the name of God I welcome you. Let us invoke His blessing in silent prayer. God made the soul of man like himself. The soul is not its own cause, but an efflux from the divine essence, intermediate between God and the world of created things. The soul is two-sided, one side is turned toward the world and the body which it shapes for activity; the other side is directed immediately toward God. As God moves heaven and earth, so the soul of man animates his body and imparts to it all its activities. You will, therefore, comprehend that in this sense the soul may be called creative, and that it creates for itself its own material dwelling. Creating it, it must have a certain power over its own creation; this power is frequently latent, but it has been known and operated in all ages of the world. It is this especially which is insisted upon now in the new method of cure."

"The soul acts in time, but is not itself bounded by time or space. It can with its thoughts make past, present, and the distant near. Nothing but God can penetrate the vast recesses of the soul, and there He shines ever like a spiritual sun, flooding our whole being with an interior illumination when the interior is opened. This happens in the higher stages of clairvoyance; and it is, therefore, a mistake to look upon clairvoyance simply as an abnormal condition, when it is, in its higher phases, an opening of the inward sight of the soul so that spiritual truths are comprehended by a swifter process than that of reason. It is sometimes called spiritual intuition. Whatever can be expressed in words, is comprehended by the lower faculties of the soul, but there is much that cannot be expressed in human language, and the higher faculties press on and on toward the source from whence the soul comes, that divine center beyond the reach of temporal things, abiding in absolute calm and peace. This state has received different names from different philosophers; one of your own, whose companionship I value, calls it the Over-Soul."

"Faith is in this sense an interior knowing, which takes possession of the whole soul and guides it to the highest perfection. Knowledge without faith is a barren good; the two must be united. Faith in the higher sense rests on reason as far as the human can express in mortal language; just as you know that God is Love as well as Wisdom, and that Love is higher than Wisdom. So faith is higher than knowledge (though I do not say it should not be based on knowledge); it goes beyond and fills the soul with a divine wisdom which is brought forth by God, and then partakes more largely of His creative power. Think of the men who have moved the hearts of the world, men who believed in what they did, with their whole souls."

"The soul is divided into many faculties; each faculty has a distinct office. What the soul should strive after is not division, but unity."

"God is not obliged to turn His attention from one thing to another. He knows all things in an instant. If you would possess the highest power over matter, strive after unity, concentration of thought. Take a single act each day, and let your soul be open to whatever influence may come from the divine source of all good."

"God needs only that man should give him a willing heart; man must follow the inner light, not resist, and his spiritual faculties which are now imprisoned will become free."

"The will of the soul is all-powerful; whatever it wills earnestly, it will possess. Here lies the secret of metaphysical treatment. The body is only the outward instrument of the soul."

"I leave with you the blessing of God."

"SWEDENBORG."

EFFECTS OF HASHEESH.

The Experience of a Drug Clerk.

But a few miles from the city of Manchester lives a man who was once a fine drug clerk; there was a time in Boston. But that was some time ago, and no doubt he is forgotten by the fraternity in that city. His name is Rolphie R. Sanford, and he is at present residing with his widowed mother, who owns a fine residence not far from Manchester. His experience with hashish is worth reproducing. A representative of the Manchester Union saw Sanford some time ago, and as it was just after dinner and he had partaken of his meal, with the usual result, he was in the mood for talking. "Why, my boy," said he, "drug clerks of course have secrets. You want me to tell you a little story, eh? If I should tell you some of the secrets of course they would be secrets no longer, but I'll give you a little of my experience with hashish. It's a stuff that no one wants to meddle with with impunity, allow me to inform you. If I had not been careless I would not be able to tell you my experience with hashish."

"It was some eight or ten years ago, when I was at work for a prominent druggist in Boston. For some little time I had been suffering from dyspepsia, and the ailment bothered me so that life became unbearable. I at last mixed up a decoction that gave me great relief. I was to take it before meals, and placed the bottle on a shelf behind the prescription counter among other bottles which are usually found in that place. One noon I went to take my medicine. I took down what I thought to be the right bottle, and held it up to the light. I saw a label on the bottle, and I saw the word 'hashish' written on it. I placed the bottle in my mouth and took a large swallow. Horrors! The taste told me that I had made a mistake. I looked at the bottle and, well, my friend, I had taken a large dose of Indian cannabis, or otherwise hashish. I staggered back to the rear part of the store. How queer I felt. How light I was growing. Up, up, up, I went until my head bobbed against the ceiling. I was like a cork floating on disturbed water. I glided along and could look down and see the huge bottles, each one with a hideous face laughing at me. The stools on the marble floor seemed to want to keep me company and their ears, click on the floor sounded like thunder in my ears. Suddenly I was plunged into lanky blackness. From the black nothingness flashed out bright balls of light. I reached the sofa and sank down upon it. My tongue seemed to swell and I tried in vain to scream, but no sound issued. I seemed to know that there was a long, long hour before my fellow clerk would be back from his dinner, and then he might not come into the rear room and discover my condition. The events of days and weeks came before my mind in all the details, and I saw faces—beautiful faces—angelic in their divinity; which seemed to beckon to me and then vanish with a hideous laugh. All the fatal conditions and relations seemed to be presented. Again I was tossed to the ceiling and then thrown by some invisible force from one side of the room to the other. I felt no concussion. Then I felt back into dreamy contemplation, and years seemed to pass by. Fantastic pictures were worked, my limbs felt weighed with lead, just the opposite to my experience of what seemed to me years ago. I heard somebody say, 'Why, Rolphie, old fellow, what's the matter? Rolphie, Rolphie.' The word reverberated like thunder. My shop-mate had returned. Again he tried to shake me to myself, and I never hated a man so cordially as I hated him at that moment. He got a doctor, and I told you, my friends, they had no easy time to bring me to myself. Every word they uttered surged into my brain and seemed to jar me to pieces. That was a peculiarity of the stuff. I suffered from that experience long after, and it appears even at this day, when I think it over, that I have that feeling coming on, so powerful was the impression made on me that time."

Tests of Spirit Presence.

To the Editor of the Religio-Philosophical Journal:

In 1886, while living in Plainwell, Michigan, our neighbor, Daniel Earl, asked my wife and me to attend their family circles. We accepted the invitation, and thus commenced our investigation. For some time there was nothing received that convinced us of the facts as claimed by Spiritualists. Finally after a few evenings, the medium, on inquiry it was said that my sister Sarah who had been dead about three years was present and wished to communicate with me. I said, "If this is you, Sarah, you can tell me the distance from your farm to sister Harriet's farm, by tipping the table once for each mile." The correct distance was given in this case and four other similar instances. On another occasion the medium, Mrs. Dunham, said she saw the spirit of a large lady standing by me, who claimed to be my sister, and described her very minutely. I replied that none of my sisters answered the description, but was the reverse as to size, complexion, etc. We finally gave it up as bogus. After, perhaps, twenty minutes, while we were talking on another subject, Mrs. Dunham said: "I can now give you the lady's name. I see in plain letters over her head the name Julia." It then occurred to me that the medium had given a correct description of my oldest brother's first wife whom we knew in her life time, but had not thought of her in a long time. I questioned her as to distances, as in case of my sister Sarah, all of which were answered correctly, even to fractional parts of a mile; finally asked, if she could tell us how long she had been in spirit life, she said she answered in the affirmative. I told her to tip the table once for each year, and I would count. She began, and I counted audibly twenty-two times, which she emphatically declared was incorrect. She, however, insisted that she was right. I determined to ascertain by writing to Dora Reed, who is my oldest brother's daughter by his second wife. Accordingly I wrote to her that night. In due time I got a reply, saying that the family record shows that Julia had been dead twenty-two years "such a day," which corresponded within three days of the time the communication was received. This was a clincher for me, and I began to get interested in Spiritualism.

When moved from Plainwell to Hastings the following fall where I engaged in business, which required new buildings, I incurred a debt for material bought of Bentley Bros. & Wilkins, and in due time the bill was presented and paid within three dollars and ninety cents, and the amount placed to my credit on the company's books, showing a balance due as above. In a few days after this transaction the book-keeper, C. G. Bentley, died suddenly. Two weeks after his death my wife and I went to Plainwell on business. We stopped with our old neighbor Earl, and that night we had a circle. During the evening Mrs. Dunham described a man standing by me and said his name was Charles. We at once recognized Charles Bentley. I said: "Now, Charles, if this is you, you know whether I was owing your firm or not when you died." He replied that I owed your firm. I then said: "For each dollar that I owed you, please tip the table once." Up came the table four times in quick succession; the fourth time, however, it went back within two inches of the floor and there remained over half a minute, during which time I looked to see whether it rested on the floor or not. It finally settled quietly down on the carpet while I was watching the legs of the table. I then said: "Do you want us to understand that it was less than four dollars that I owed your firm when you died?" He replied that he wanted it so understood.

We have been investigating Spiritualism over two years and have had hundreds of tests equal to the above, the result of which has compelled us to believe that our life will be perpetuated after death, and we are in possession of a knowledge that our departed friends under favorable conditions can and do come to us with all the love and affection they possessed while with us in the flesh. My wife and I have been more happy since we became Spiritualists than ever before.

J. L. REED.

Hastings, Mich., April 27, 1888.

GHOSTS IN PENSACOLA.

Police Officers Said to Be Terrified by the Spirits of Drowned Sailors.

A short time since two foreign sailors were drowned in the harbor here, writes a Pensacola correspondent of the St. Louis Globe-Democrat, and the steredores say that their ghosts walk, and nothing can induce the majority of them to go near the wharves at midnight. A dozen sailors of a British vessel lying at anchor a quarter of a mile from shore came ashore on liberty, and like all Jack-tars, had a jolly time ending by getting as drunk as so many lords. Two of them missed the return boat, and on going down at midnight, found they were wed. Being just far enough "over-seas" not to know the danger of the strong tides, they undressed and plunged in to swim out to the ship, leaving their clothes on the wharf. Some negroes passing by stole the clothes. The next day the bodies of the two men were cast ashore a mile below town.

The second day after a dark night to the police station, and, handing the Captain a package, told him that it contained the clothes of the two sailors. The negro added that the men who had taken them had given them to him to return, as the clothes of the two men had been taken to them in nature's garb, with horrible imprecations demanded their clothes. The frightened thieves did not dare to keep them after this, and returned them at once.

The Chief laughed at the tale, and putting the clothes to one side, thought little more of it. The next day the patrol was stationed at the central wharf, where the sailors left from, asked for a change of station, alleging that the cold night air from off the water was bad for him. He was given another post and a different officer given that beat. He, too, applied for a change, and succeeded in getting a change to the police station. The Chief then investigated and was told the following story:

"At about 11:30 the attention of the policeman on duty was attracted by a noise like as if a swimmer was climbing up the side of the wharf. Suspecting thieves, he hastened there, and opening his bullseye lantern threw his light on the spot where the noise was heard. As the rays illuminated the dock there stepped into the circle of light the ghostly forms of the dead sailors, magnified to huge proportions, stark naked, seaweed clinging to their hair, and their bodies and heads were covered with crabs. They stalked past the officer without seeming to notice him, and going to the spot where their clothes had been left, appeared to be hunting for something—their vain search seemed to render them perfectly furious with rage. The officer dropped his lantern and fled."

The others all corroborated his tale and related the same general experience, save the last one, who added to his story that one of the spectral figures came up and attempted to embrace him, with a drunken leer on its corpse-like face. The officer is stationed there now and not a darky in the city would go on the dock at midnight for \$1,000. During the day hundreds of people have visited the spot and commented upon the strange tale. The officers are laughed at by many, but they stick to their story and refuse to do duty on that particular wharf."

The Color Question Unsettled.

The Episcopal convention adjourned at Charleston, S. C., without taking any action on the color question. It looked at one time as if the resolution looking to the formation of a separate and distinct convention for colored members would be adopted, and in that way the troublesome question settled. The colored members protested against the separate convention, and threatened to make a night for their rights.

Of nine parishes in Charleston only two were represented. The churches are not paying their dues, and the bishop is a large black man. The bishop proposed that his salary be reduced to \$2,500, but the convention refused, and ordered an assessment of 25 cents on every communicant to pay the salary of the bishop. A resolution was passed disfranchising all non-communicants. This will affect many prominent men who are leading the fight against the bishop. Churchmen are much alarmed, and some fear the establishment of independent churches. The colored members will not agree to any proposition that will recognize the colored members as their equals in the church, and the colored members will not agree to being cast aside.

A BANK CLERK'S TEST OF MESMERISM.

He is Unable to Shake Off the Peculiar Influence.

San Francisco Chronicle: Certain social circles are somewhat stirred about a little affair which occurred Monday night last at a fashionable residence on the north side of Jackson street, near Webster. The lady of the house and her daughter invited a number of young ladies and gentlemen to their house for the purpose of social enjoyment. During the evening the subject of legendarism and mesmerism came up, and several of the gentlemen showed their ability in card tricks. Cleverest among them was William V. Bryan, a young man who has quite a name for his skill as a sleight-of-hand performer. From legendarism to mesmerism the pass was easily made, and Mr. Bryan subjected four ladies to his mesmeric power, affording much amusement to those present by the complete control which he exercised over their muscular power.

One or two gentlemen were then experimented with, and finally a tall, well-built man, a Mr. Wellington, and a stranger to the amateur mesmerist, ventured to assert that he could not be controlled. Having been instructed to be perfectly passive, and not to offer any mental resistance, Bryan commenced to make his mesmeric passes. Holding the subject by one wrist and placing his hand on Wellington's forehead he ordered him to close his eyes, and Wellington strove to resist, but was unable to do so. He was controlled by the further experiments were carried the more completely mastered was the patient. He was told that it was cold, and immediately Wellington turned up his coat collar, all the while apparently opposing his will to that of Bryan. Wellington was transported in mind from Mount Shasta's hoary summit to the hottest tropical region, giving in his motions evidence of the experience of the various sensations caused by a change from excessive cold to great heat. Bryan finally told Wellington to rise from his chair and take a seat in another part of the room. Wellington wriggled and trembled, and said he was unable to do as he was told. The little séance only lasted about ten minutes and then Bryan strove to remove his mesmeric influence. Wellington seemed to come round, but appeared to be nervous and excited. He was so prostrated that he was unable to return to his home, and remained at the Jackson street residence all night. Next morning he seemed better, and went down to the California Bank, where he is a bookkeeper, and is much esteemed by his employers and the employees.

Until 11 o'clock in the morning he managed to keep at his work, though he complained to his fellow-clerks that he was very giddy, and when he arose from his stool he found he was unable to walk across the floor. He seemed to have lost all his power over the muscles of his limbs, and he talked in a strange, semi-incoherent manner. He was cognizant of his peculiar affliction, and narrated the circumstances to his fellow-clerks, though he was able to balance his books and make his calculations with customary clearness, and it was only when his mind reverted to the execution of any muscular action that he became confused. At 11 o'clock he became so excited that he was unable to remain in a hack to his home on Sutter street. There he was put to bed, having to be carried up stairs. Bromides were administered and hot bottles were applied to his feet. Toward evening he was better and went to see some musical friends. Sitting down with them, guitar in hand, he tried to play. Suddenly his face flushed, his hand fell limp, and he was unable to control his muscles. The weakness did not last long, and though Wellington laughed at the whole affair it was not until the excitement incident to the trance had much disconcerted him. He told his friends that he felt much annoyed to think that any man should be able to control his actions as Bryan had done. Paxton Wright, who saw Wellington, said: "The Duke was laid out and looked as if he had been drawn through a knot-hole;" and all allowed the strong effects he had made to resist Bryan had the effect of upsetting his nerves. Yesterday afternoon Wellington left this city for Pasadena, and will remain there for two or three days.

For the Religio-Philosophical Journal.

Haslett Park Camp.

It was my good pleasure some few days ago to take a look at Haslett Park, to see what was being done, and how the Park looked when deserted. I found all life and animation. The hotel is being thoroughly overhauled and renovated. Guests will find a marked improvement over last year. Mrs. Potter was busy overseeing a small army of helpers, who were showing to the world what skill and good management could do. The boats are to be refitted and the gay little steamer, the *dis*, such gallant service look silent and glum, but soon it will ply the beautiful lake as happily as of yore. The Park resounds with the ring of the woodman's ax, as one by one the trees which have endangered life for several years, are being cut down. The Pavilion that our hearts were set on last summer, through the work of Mrs. Lillie, who started the movement to erect it, will be in readiness for the camp, which opens the 25th of July. When the Pavilion is finished, it will excel that of any of our eastern camps.

There are to be several new houses put up this summer; Mr. Burgess erects one at a cost of one thousand dollars. Many other improvements are going on and campers will find there are many more conveniences than last summer. There is to be a fine array of talent during the entire month. The last Sunday of July, and the opening day of the camp, Mrs. Lillie will dedicate the Pavilion. She is to be there two Sundays. Mr. French, of Clyde, Ohio, Mrs. Bode, of Capac, Mr. Stebbins, of Detroit, Mrs. Woodruff, of South Haven, Col. Fogg, of Lansing, and others, are to be among the attractions of the place. G. H. Brooks gives the welcoming address. There is to be a new departure in the way of camp meetings. A mental philosophy class will be established, a reading circle, a school in mediumship, and a course in psychometry. Much attention is to be given to the children, a Lyceum is to be established and conducted every morning.

To those contemplating going to some of our many camps, I would say that I know of no place that offers any greater inducements than Haslett Park. Mr. Haslett, through our ever genial Mr. Patton, is doing all that he possibly can for the benefit of the visitors, and it is hoped there will be a large attendance and much enthusiasm manifested. If one man can do so much for the benefit of the cause, surely many can attend the camp. Trusting to meet all old faces and many new ones during the camp, I am as ever yours in the cause of truth.

East Saginaw, Mich. GEO. H. BROOKS.

For the Religio-Philosophical Journal.

False Pretenses—Dis Debar.

GEORGE A. SHUFFLETT.

There is a general war all over the country against the pretended spiritual mediums who are obtaining money by falsely stating that they produce spiritual phenomena; and it is right that this war should go on until these women are exterminated; but is it not also true that a like class of false pretenders exist among other religious sects? Where does the great Church of Rome stand on this question? From the earliest accounts which we find in history to the present day, it has been the practice of the priests of the church to assume and assure their ignorant followers that they had the power to release lost souls from the pains of hell and purgatory and to insure entrance within the gates of Heaven. These things they would and will only do for a money consideration; and they have taken millions upon millions of dollars from the poor and the ignorant upon this the wickedest and falsest of all false pretenses. Not one human soul has been moved a peg on its course in the eternal regions by the prayers or masses of all the priests who have ever lived and died in Christendom, and they know it; and yet the fraud is perpetuated and continued.

What is the Dis Debar scheme in comparison with this? A grain of sand weighed against a world! Dis Debar used her wiles on an intelligent man of wealth, who understood precisely what he was doing; these fattened, feasting priests prey upon the weak and the ignorant, take the few shillings saved from the hardest kind of labor, put it in their pockets and then promise to relieve some poor devil from the purgatorial fires. The world tolerates and sanctions this fraud, and damns Dis Debar.

A sleek greasy priest takes a dollar from poor Pat

to get his father out of hell, spends it on turtle soup and fine claret, and this is all right. Dis Debar tells Mr. Marsh that the spirit of St. Paul writes him a letter, and that Raphael paints him a picture, and gets him to pay roundly for the results of the falsehood, and that is all wrong. Maybe it is. I don't justify or palliate the Dis Debar scheme. If she is guilty she should be punished; but I would also like to see some Catholic priest brought up with a round turn for pretending to get folks out of hell, when they know they can't do it.

Notes and Extracts on Miscellaneous Subjects.

At Argentine, Mo., it is said a billy goat broke into the council chamber and devoured all the city ordinances and records.

At Augusta, Ga., a tramp in the police station astonished the officers by repeating from memory several chapters from the Bible.

Senator Langbein's bill prohibiting the advertisement of the business of procuring divorces passed the New York Assembly on Wednesday.

A man at National City, Cal., has been arrested for publicly wearing on his back a card stating that another person had refused to pay him a debt of \$150.

Lee Jerome, a waiter in a hotel at Wichita, Kan., has just married Mrs. Hettie Zimmerly, a widow worth \$500,000, whom he waited on at the table for nine months.

An effort is being made by the New York Working Women's Society to have the factory inspection law amended so as to give women power to act as deputy inspectors.

While the Kansas women are making laws and drawing salaries with great success, the men seem to be devoting their energies to hunting horse thieves. Four were lately hung in one day, and more will soon follow.

A physician recommends that all the wood used in the interior construction of houses, and all the plain surfaces of plaster, should be thoroughly oiled or varnished, so that the power of absorption of foul air and gases should be destroyed.

At Penfield, Pa., W. E. Piper, while boring for natural gas, at a depth of 350 feet struck a subterranean reservoir, and, according to the local paper, "outgushed enough water in a continuous stream to furnish motive power for a sawmill."

On Floyd Fisher's wood lot, in West Union township, near Winchester, Ohio, a case knife was found in the heart of a tree. A gentleman who counted the rings of wood gave it as his opinion that the knife was placed in the body of the tree sixty years ago.

The teeth of whales furnish one of the remarkable features indicative of the origin of that animal. They form a complete but rudimentary set, characteristic of a more perfectly developed land mammal, but disappear shortly after birth, performing no functions whatever.

A New York lady who recently gave a ball is said to have hired a perambulatory coffee and cake vender to take his stand in the street and distribute, at her cost, cakes, coffee and chocolate to the hack drivers and to all others waiting on her invited guests.

Black and muddy rain fell at Naples recently. Professor Palmieri, of the Vesuvio Observatory, says that the strong winds from Africa raise into the air any amount of dust, and the rain, passing through those clouds of dust, falls down blackish, colored by it.

G. L. Cama, of Chattanooga, carries as a highly prized relic a badly battered silver watch. He was in the battle of Mission Ridge when an ounce bullet struck the watch in his pocket, breaking the case in two, and was left sticking through the back half of the case.

Professor W. Mattieu Williams offers as a better explanation than the old one of the zigzag course of lightning, that owing to variations of moisture the conducting power of different portions of air is variable, and the electric discharge follows the course of least resistance.

A suit for the possession of a red Irish setter is on trial at Atlanta. Last spring a dispute arose as to the proprietorship of the dog, and the animal was arrested and sent to the Fulton County Jail, where he has been ever since, awaiting trial. The dog occupies a prominent place in court and was tied to a rope held by the bailiff.

The following pointed "ad" appears in a Montana newspaper: "The night of the 11th inst., a dark bay mare fifteen hands high, small white star in forehead, both hind feet white, was stolen from the stable of Ira Sampson, the undersigned. I will give the mare and \$50 cash for full and reliable particulars regarding the funeral of the thief."

At the recent fair at Vassar, Mich., a thoroughbred female pointer, owned by John Loss, had her kennel, in which were eight puppies, under one of the burning buildings. With mother instinct the poor thing ran back and forth from under the burning building, mutely appealing for help, but none could be given, and, rather than desert her brood she died with them.

A West Point, Neb., bridegroom is spending his honeymoon in jail. A party of young men went to give the newly-married couple a charivari, which so incensed the bridegroom that he emptied a shotgun loaded with salt into their midst. The entire charge was received by one of the party in the face. He will lose both eyes and be otherwise disfigured for life.

A London jeweler recommends diamond cutting and polishing as an excellent employment for women, saying that he believes that any woman or girl with quick intelligence could learn to polish a diamond "very fairly in six months." He says the qualities necessary in this art are "great earnestness, good education, quick intelligence, great patience, and good eyesight."

Owing to the stringent law against selling antiques in Greece many objects are broken when found by the peasants or thrown into the sea. A similar move in Egypt under Said Pasha produced similar results. A new decree makes it unlawful to deal in antiquities, and will make the Arabs who find tombs and scattered antiquities yet more secretive and lead them to destroy objects rather than allow their existence to be known.

One of the most injurious customs in regard to eating is the practice of serving fruits at the beginning of breakfast. The best medical testimony pronounced acid of any sort harmful if taken when the stomach is empty. A more judicious custom provides fruit at the close of the meal. Besides being easier digested at that time, the fruit can be better relished.

A strange animal, described as being too large for a catamount and too small for a panther, which has been preying upon the cats in Scioto County, Ohio, has now made its appearance in the county seat. Dr. Hing, of Portsmouth, was awakened the other night by the barking of a dog, and looking out of the window, saw the strange creature sitting on the porch not four feet away. The doctor turned on the light and the animal hastily departed.

Steamers landing at Cabinda, a little port north of the Congo, are often met by a young white man who appears to be in the egg and poultry business. He has spring chickens all the year round, and as they are plump and tender, he gets a good price for them. This young man is one of Bishop Taylor's missionaries, and when he appears at the landing with his chicken coops he is carrying out the "self-supporting" feature of the Bishop's enterprise.

The Left

Matthew Arnold.

(Continued from First Page.)

There were great poets singing when Europe languished under the stern fetters of triumphant feudalism, and they took for their themes those great subjects which were called forth by the intensity of the devotion and faith of those ages. Tasso sung of Jerusalem Delivered. Dante sent his imagination into the realms of heaven and hell. Painting was encouraged by the priesthood; the works of the most gifted painters were done upon the walls of churches. The lives of the saints and the blessed apostles inspired their enthusiasm. The spirit of Christianity was the spirit of art, but with the revival of learning and the growth of science, art and literature were emancipated from the thralldom of a corrupt and a false taste. The real power of Shakespeare is only just beginning to be felt. In the time of Johnson and Burke the genius of the Bard of Avon found among men of letters but a feeble and tardy recognition. With the nonconformists John Milton was a rare poet, but to the Tory writers of the time of George III. he was the obnoxious secretary of Cromwell. To the nineteenth century belongs the credit of recognizing the greatness of these writers. To the general public, at the opening of this century the great writers of the age of Elizabeth were almost unknown. Education was confined to a few. Writers wrote to please those who paid them. The great democracy, the public, took little, if any interest in works of learning; but since the rise of the newspaper press and the production of cheap literature, works of genius are in demand and the work of the critic has become of the highest importance. What a difference between the time of Dean Swift and that of Tennyson, and the style of Richard Steele and that of Charles Dickens. The difference between Dr. Johnson and Matthew Arnold is the sum of the difference between this age and the one which preceded it. The world of letters was a great deal to such men as Addison, Steele, Goldsmith, Johnson, Jeffrey and Brougham; but such men as Carlyle, Ruskin, Macaulay, Mill, Herbert Spencer and Matthew Arnold, belong to that literary school which followed the terrible shock of the French Revolution and the decay of dogmatic and monarchic modes of thought.

Matthew Arnold was bred under the venerable and serene shadow of the church of England. His father was a man of piety and great learning. A great father can be a valuable passport for a son to immediate public recognition. Matthew Arnold had this advantage: His enemies who could not see any merit in him attributed his fame to the borrowed light from his father; but the son was far different and unlike his father. His father's friends were as a rule his enemies. Arnold the younger rebelled against the theology of his father. It was not a coarse infidelity, but a classic and scholarly unbelief. In no sense could Matthew Arnold have performed the work of a priest. He was a student and scholar. His life belongs to the quiet and serene atmosphere of the study. He knew books better than men. Ancient history and philosophy had charms for him. He brought the past back into the present. He lived with thoughts and great generalization, not that he was destitute of that faculty for attending to detail, but his mind was of such a structure that he scattered social, political, and historical phenomena and realized great controlling ideas and laws. To him the end of all purpose and action was for all things to do what all things could do in the best way, and that all other ends were detrimental to human happiness and progress. Intellectual development and moral culture were ends of highest worth before him. The proper use of everything in nature contributed to these ends. With this principle realized he soon found himself at war with the world and a great deal of its thought. Popular views of Jesus Christ he did not share. Religion is moral beauty, and beauty is nature as a standard and inspiration. This apostle of the gospel of the beautiful looks for the highest stimulus of progress from the proper culture of idealty. The Greek ideal was the purest and the most sublime, and it was that which the framers of Roman Christianity rejected. Little of Greek thought and life entered into the genius of Christianity. Platonic "sweetness and light" found but a small place in it.

Matthew Arnold began his literary career in the field of poetry. He was not a poet like Burns nor Moore. A love-sick girl will find no consolation from him. His idealism was intellectual. Indeed he was destitute of imagination. His fancy was trained to a style and habit. It was not free to roam, freely as the footsteps of an Indian, but he was daring enough and radical enough. He was not a Niagara, but a silent running stream. He never wrote in a passion like Thomas Carlyle; he never lost himself like Daniel O'Connell in a cloud of fervid heat; he was calm and reflective. If he did not move the passions he convinced the intellect. No man repeated himself with greater effect than he. He recognized the value of interesting repetition, and then he had the art of putting his soul into what he wrote.

Again, Mr. Arnold had in a very marked degree a clear conception of the faculty and function of deduction and inference in the correct process of reason. He never called a matter which he knew by inference only a fact. Between the facts of sensation and experience and deduction, he always recognized the difference. The vice and disgrace of Spiritualism arises from the persistent capacity to build up from the imagination a system, and call it true, yet not one fact in the universe to support it. There are a class of dreamers amongst us who do the best without facts and who find no difficulty in settling the problems of the universe with a stroke of the pen, and call it inspiration. Matthew Arnold cannot be charged with this vice. He had a logical form of mind, trained in avenues long esteemed the master piece of human genius. He was always afraid of his imagination, jealous of his deductions, yet men who have not thought an hour upon the problems he pondered for a life time, dash off a criticism and call it good work. He will survive such feeble and impudent critics.

His apt love of the beautiful, his cultivated retirement from the bustle of the world, enabled him to pursue the path of literature with an object beyond the seductions of wealth. The improvement of the education, the elevation of human thought, the importance of the study of nature, the folly of parties, the greatness of human right, and the sacredness of liberty, were ends to him second to none. Wide and liberal in thought, the church did not like him. A great lover of learning, ignorant radicalism did not understand him. He spoke like an honest man, and has left his work to be handled and digested by coming ages. We are grateful to him for his championship of great ideas of utility, reason and liberty. He has done much to clear the stream of literature, improve the taste, and weaken the cords of superstition.

It requires a bold man to criticize popular

pleasures and tendencies. He did it. He wanted good work. He did not ask, "Will it pay?" He did not pander to popular power or credulity. When in Boston a year or two ago he spoke on Emerson. He did not esteem him a great thinker or philosopher. Emerson was sensitive and inspirational. Arnold could not understand inspiration. With him ideas were thought out and laid out in order and sequence. Emerson spoke from the immeasurable fountain of inspiration. He stood at the opposite pole of human thought. He thought he could find truth in the interior. Arnold looked for it in the study of facts and circumstances. Emerson acknowledged intuitive truths of reason. Arnold built upon experience. The New Englander was transcendental. The Englishman was sensational. Arnold recognized the end and afar off, of what I may call Christian dogma. Education, science and culture after a while will find no room for a faith which is wholly founded upon credulity and authority. The incarnate God, the Savior of the world, is a creation of the ignorant brain. A God appearing in this world at any time is as absurd as any pagan legend, or creation of childish fancy. Civilization does not come out of such belief, but from study, learning, mental growth; and the continuous application of the forces of nature to human wants. Arnold eulogized Voltaire when it was fashionable to deny his influence. The world has lost an able champion of free thought, a scholar, and a lover of all that is beautiful and good in man and his work. The world is so much poorer for his loss. It will be ever thus, one by one, till all are gone. Newfield, New Jersey.

For the Religio-Philosophical Journal.

Theosophy or Spiritualism, Which?

A SINCERE INQUIRER.

In the JOURNAL of April 21st there is an interesting article as to the agreements and disagreements of Theosophists and Spiritualists, which suggested the idea of quoting from Sinnett's Esoteric Buddhism, showing a more radical difference. He objects to intercourse with the Spirit-world, when it does occur, as embarrassing the spiritual development of the disembodied entity.

In order that what follows may be more intelligible I will give the list of the "seven distinct principles recognized by esoteric science as entering into the constitution of man." 1st, the body; 2nd, vitality; 3rd, astral body; 4th, animal soul; 5th, human soul; 6th, spiritual soul; 7th, spirit.

On page 57, speaking of the third principle, the astral body, Sinnett says: "At death it is disembodied for a brief period, and, under some abnormal conditions, may even be temporarily visible to the external sight of still living persons. Under such conditions it is taken, of course, for the ghost of the departed person. Spectral apparitions may sometimes be occasioned in other ways, but the third principle, when that results in a visible phenomenon, is a mere aggregation of molecules in a peculiar state, having no life or consciousness of any kind whatever."

From pages 155 to 162 he continues: "Whatever the willing fourth principle (animal soul) may be when alive, it is no longer capable of active will when dead. But then, under certain abnormal conditions, it may partially recover life for a time; and this fact it is which explains many, though by no means all, of the phenomena of spiritualistic mediumship. The 'elementary'—as the astral shell has generally been called in former occult writings—is liable to be galvanized for a time in the mediumistic current into a state of consciousness and life which may be suggested by the first condition of a person who, carried into a strange room in a state of insensibility during illness, wakes up feeble, confused in mind, gazing about with a blank feeling of bewilderment, taking in impressions, hearing words addressed to him and answering vaguely. Such a state of consciousness is unassociated with the notions of past or future. It is an automatic consciousness derived from the medium. A medium, be it remembered, is a person whose principles are loosely united and susceptible of being borrowed by other beings, or floating principles, having an attraction for some of them or some part of them. Now what happens in the case of a shell drawn into the neighborhood of a person so constituted? Suppose the person from whom the shell has been cast died with some strong unsatisfied desire, not necessarily of an unholy sort, but connected entirely with the earth-life, a desire, for example, to communicate some fact to a still living person. Certainly the shell does not go about with a persistent intelligent conscious purpose of communicating that fact; but, amongst others, the volitional impulse to do this has been infused into the fourth principle (animal soul), and while the molecules of that principle remain in association, and that may be for many years, they only need a partial galvanization into life again to become operative in the direction of the original impulse. Such a shell comes into contact with a medium (not so dissimilar in nature from the person who has died as to render a rapport impossible), and something from the fifth principle (human soul), of the medium associates itself with the wandering fourth principle (animal soul) and sets the original impulse to work. So much consciousness and so much intelligence as may be required to guide the fourth principle (animal soul) in the use of the immediate means of communication at hand—a state and pencil, or a table to rap upon—are borrowed from the medium, and then the message given may be the message which the dead person originally ordered his fourth principle (animal soul) to give, so to speak, but which the shell has never till then had an opportunity of giving. It may be argued that the production of writing on a closed slate, or of raps on a table without the use of a knuckle or a stick, is itself a feat of a marvelous nature, bespeaking a knowledge on the part of the communicating intelligence of powers of nature we in physical life know nothing about. But the shell is itself in the astral world, in the realm of such powers. A phenomenal manifestation is its natural mode of dealing."

"But, it may be objected, the 'communicating intelligence' at a spiritual séance will constantly perform remarkable feats for no other than their own sake, to exhibit the power over natural forces which it possesses. Occult science is very far from saying that all the phenomena of Spiritualism are traceable to one class of agents. Little has been said of the 'elementals,' those semi-intelligent creatures of the astral light who belong to a wholly different kingdom of nature from ourselves. . . . It is by command over the elementals that some of the greatest physical feats of adeptship among Theosophists are accomplished; and it is by the spontaneous playful acts of the elementals that the greatest physical phenomena of the séance room are brought about."

"Apart altogether from phenomena that

may be put aside as elemental pranks, we sometimes encounter a continuity of intelligence on the part of the elementary or shell that bespeaks much more than the survival of impulses from the former life. Quite so; but with portions of the medium's fifth principle (human soul) conveyed into it, the fourth principle (animal soul) is once more an instrument in the hands of a master. With a medium entranced so that the energies of his fifth principle (human soul) are conveyed into the wandering shell to a very large extent, the result is that there is a very tolerable revival of consciousness in the shell for the time being, as regards the given moment. But what is the nature of such consciousness, after all? Nothing more really, than a reflected light. Memory is one thing, and perceptive faculties quite another.

"Once that a shell is in the aura of a medium, he will perceive clearly enough, whatever he can perceive through the borrowed principles of the medium, and through organs in magnetic sympathy therewith; but this will not carry him beyond the range of the perceptive faculties of the medium, or of some one else present in the circle. Hence the often rational and sometimes highly intelligent answers he may give, and hence, also, his invariably complete oblivion of all things unknown to that medium or circle, or not found in the lower recollections of his late personality, galvanized afresh by the influences under which he is placed. The shell of a highly intelligent, learned, but utterly unspiritual man, who died a natural death, will last longer than those of weaker temperament, and (the shadow of his own memory helping) he may deliver, through trance-speakers, orations of no contemptible kind. But these will never be found to relate to anything beyond the subjects he thought much and earnestly of during life, nor will any word ever fall from him indicating a real advance of knowledge."

"It will easily be seen that a shell drawn into the mediumistic current, and getting into rapport with the medium's fifth principle (human soul) is not by any means sure to be animated with a consciousness identical with the personality of the dead person from whose higher principles it was shed. It is just as likely to reflect some quite different personality, caught from the suggestions of the medium's mind. In this personality it will, perhaps, remain and answer for a time; then some new current of thought, thrown into the minds of the people present, will find its echo in the fleeting impressions of the elementary, and his sense of identity will begin to waver; for a little while it flickers over two or three conjectures, and ends by going out altogether for a time. The shell is once more sleeping in the astral light and may be unconsciously wafted in a few moments to the other ends of the earth."

These abstracts hardly do justice to this remarkable book, Esoteric Buddhism, but I hesitate making the article too long. Since reading this book and others of like tendency, I am in a perfect quandary as to which explanation of psychical phenomena to accept, Spiritualist for Theosophist. When in contact with a medium, I become confused as to whether I am communicating with the ego of the Spiritualist or the elemental and astral shell of the Theosophist. Is there any way of knowing or feeling assured that the above ideas are true or mistaken theories?

BUDDHISM.

Trinity.—The Buddhist acknowledges a trinity identical with our own. It consists of Brahma, the supreme god; Prajapati, the creator; and Atma, the divine spirit. The Jews utterly rejected the notion of a trinity, so that this doctrine was not transmitted to us from the Old Testament Scriptures. Most likely it was borrowed from India.

Incarnation.—The Indians teach that there was a triad in Brahma, consisting of Brahma, Vishnu, and Shiva; and that when the world got out of joint the second of these deities became incarnate to bring it back again. They tell us that Vishnu has already appeared nine times, and will appear once more to restore all things. The eighth avatar was in the form and under the name of Krishna; the ninth was Buddha; the tenth and last will be Kalki.

It certainly is worthy of observation that the Christian's incarnate deity is also the second person of their trinity, and that he also is to appear once again to restore all things.

This, however, is not all; there is a very suspicious resemblance in the names "Krishna" and "Christ." Krishna or Christna is merely the phonetic spelling of the Indian name, sometimes written Kristna or Christna.

Christians say that Christ came from heaven to redeem and save; and Buddhists assure us that both Krishna and Buddha came from Tusta—that is, heaven—to redeem and re-instate man, who had fallen away from Brahma by iniquity and sin.

Miraculous Conception.—The Indians teach, both of Krishna and Buddha, that they were miraculously conceived of the Virgin Mary. The Gospels teach that Jesus was miraculously conceived of the Virgin Mary. Here again the names "Maya" and "Mary" are suspiciously alike.

Birth.—The birth of Buddha was attended with miracles. He was born on the "sun's" annual birthday, December 25th, our Christmas Day; and his birth was celebrated by "songs of the heavenly host."

When Krishna was born he was laid in a basket used for winnowing rice. Jesus was laid in a crib or manger used by cattle for feeding.

At the birth of Buddha a peculiar light shone over the whole world. Certainly the star seen by the wise men was a peculiar light, and I suppose "the glory of the Lord which shone round about the shepherds" was also a peculiar light.

Murder of the Innocents.—When Krishna was born the wicked king, Kansa, tried to murder him; but the infant of a cowherd was substituted for the incarnate god, and Krishna escaped. When Kansa discovered how he had been duped he sent officers to murder all the children from two years old and under. This certainly is as like the Gospel story as face answers to face in water.

Presentation.—Buddha was presented in the temple, and when presented the images of Indra and other idols threw themselves at his feet.

Flight.—When King Kansa cut off the Innocents the infant Krishna was taken secretly by his father to Gokula, and when Herod cut off the Innocents of Bethlehem Joseph took the young child and his mother to Goshen (Egypt). The places are suspiciously alike, and many suppose that Gokula is the same as Goshen.

Boyhood.—Both Krishna and Buddha were very intelligent boys, and Jesus is described as equally precocious.

Temptation.—When Krishna came to man's estate he was tempted by a serpent; but he

overthrew the tempter and crushed its head with his heel.

When Buddha came to man's estate he was tempted by Mara (the Destroyer), the Buddhist's Satan; but, as Jesus foiled the devil, Buddha foiled the Destroyer.

Announcement.—Both Krishna and Buddha were twenty-nine when they entered on their ministry. So was Jesus, the son of Mary. John the Baptist called Jesus "The He who should come," saying art thou "the he who should come," or must we "look for another?" Buddha used to call himself "Tathagala," which means "He that should come."

John says, "Behold the Agnus," which we call "the Lamb of God," because agnus, in Latin, means a lamb. Krishna or Buddha is called Agni. Hence the Vedic hymn, "O Agni, pardon whatever sin we have committed, and take away the guilt thereof." This certainly can not but call to mind the words of the Baptist: "Behold the Agnus of God, which taketh away the sins of the world."

Here we may state, in passing, that Jesus was called the "King of the Jews," and Buddha was the heir apparent to his father's throne.

Works.—Krishna performed many miracles; but his last and greatest exploit was to destroy the devil, Naraka.

Buddha, by his miraculous power, gave sight to the blind, cured the sick, made the dumb sing, the lame dance, and the deaf hear.

In the "Maha-Bharata" we read that Krishna raised to life the only son of a widow. Jesus did the same.

Alabaster box of Ointment.—As Krishna, on one occasion, was entering Mathura, a woman bent by infirmity, having a box of sandal-wood oil, met him and anointed him with it. No sooner had she so done than she became straight. The parallel needs no remark.

Washing the Disciples' Feet.—Krishna, at a great sacrifice, washed the feet of those present, as Jesus, during the paschal supper, is said to have washed the feet of his twelve apostles.

Death.—Krishna, though an incarnate deity, died from the wound of an arrow. Jesus, though an incarnate god, was crucified, and stabbed by the spear of a Roman soldier.

Descent into Hell.—Krishna descended into hell, and delivered thence many that were dead. Our creed teaches that Christ, being dead and buried, "descended into hell."

Matthew's Gospel.—This, we are told, was originally merely the Logia, or sayings of Jesus, with a few cursory references to his personal history. The earliest Buddhist writings refer only to the teachings of Buddha, with a few cursory references to his personal history.

Miscellaneous.—The death of Buddha was vicarious, like the death of Jesus. Krishna said: "They who love me shall never see death." So did Christ.

The Vedas often refer to "the bonds and chains of sin," from which the sinner is delivered by Buddha.

Faith.—The great doctrine of Buddhism is faith, called Chakti. To hear the story of Buddha, and to believe it, is declared in the "Puranas" to be all that is necessary for salvation.

"Faith," says Mr. Collins, "is their theme throughout, and it is distinctly stated that, sin having come into the world, the deity resolved to become incarnate in the person of Krishna, of the tribe of Yadu, or Yahuda [Judah]."

Nature.—Krishna is sometimes represented as a supreme god, and in the "Maha-Bharata" Krishna and the god Seva are spoken of as two persons, yet one and the same; and they who deny his divinity are threatened with punishment for their unbelief. At other times he pays homage to Seva, thereby confessing his inferiority. And sometimes he is represented only as a human being.

The most ancient writings speak of Buddha as the son of Gautama, a human being; but later writings speak of him as an incarnate god. Certainly the Somatic gospel speaks of Jesus as the "son of man;" but in the fourth gospel, which was probably much later, he is spoken of as God. "The Word was God, and without him was nothing made that is made."

This is not a tenth part of the parallelisms which might be brought forward; but they are enough to show that the Syrian and Indian stories are one and the same. It is no part of this paper to show which has been borrowed from the other, with only colorable alterations; but one thing is beyond dispute—that Buddha lived more than six hundred years before Christ; and, if Krishna was a prior incarnation, there is no telling how far back we must go. Certainly it would not be difficult to draw up another paper like the present one, showing that the temple in the wilderness, and many of the Jewish rites and ceremonies, minutely resembled those of the ancient Indians.—JULIAN, in Secular Review.

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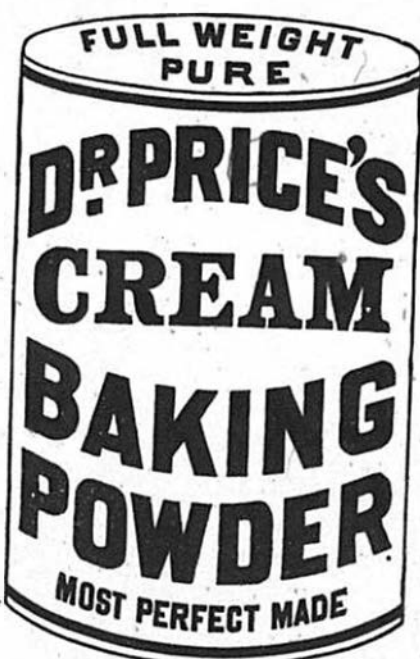
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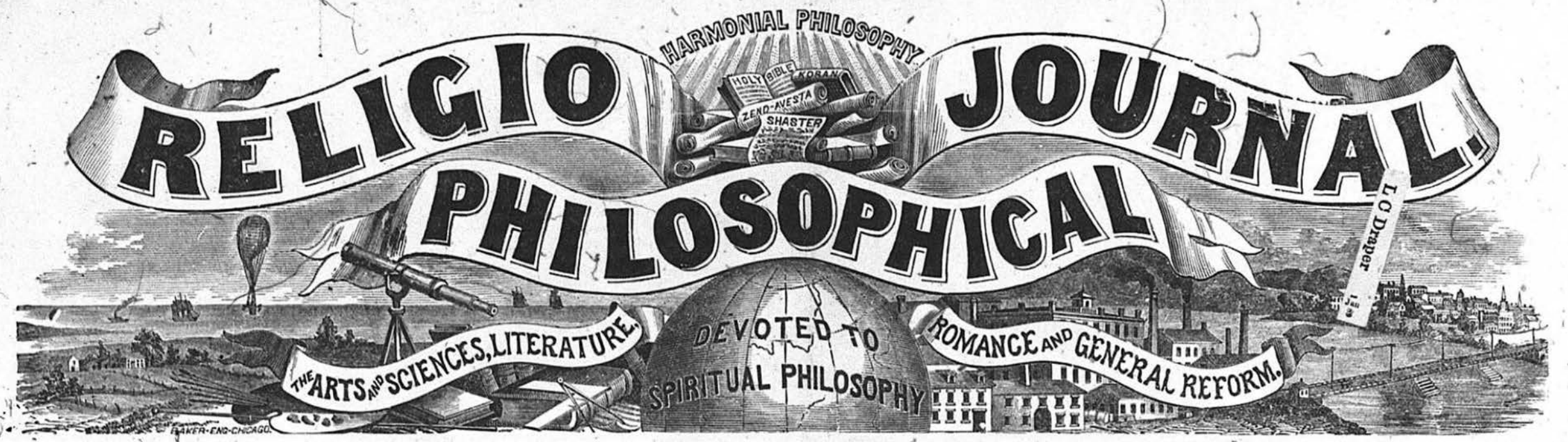
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VOL. XLIV.

CHICAGO, MAY 26, 1888.

No. 14

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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For the Religio-Philosophical Journal.

UNRECOGNIZED SPIRIT-INSPIRATION.

Remarkable Examples in the Past and Present.

A Saxon Poet, Grey, John Howard Paine, Julia Ward Howe, Mrs. H. B. Stowe, Charles Dickens, Tennyson, William U. Scott, Zera Colburn, and Others.

HUDSON TUTTLE.

Cædmon, the earliest of Saxon poets, who died in 680 A. D., wrote professedly under inspiration. His writings are the oldest extant specimens of Anglo-Saxon metrical composition, and are said by critics to have served Milton for the foundation of "Paradise Lost." He was originally a cowherd attached to the monastery of Whitby in England, but became a monk. Not having any musical training, when the harp was passed, he always retired before his turn came. On one such occasion when he had retired to his cattle-shed, mortified and depressed, after a time, worn out with self-reproaching, he fell asleep. In a dream, if it were a dream, he heard some one saying: "Cædmon, sing me something."

"I cannot sing," he replied.

"Yet," said the voice, "you must sing to me."

"I cannot sing," he again replied.

"Sing," said the vision.

Then Cædmon asked, "What shall I sing?"

Said the voice, "Sing to me of the creation of all things."

Then the poet composed his first poem, an ode in honor of the Creator. This poem he remembered when he awoke, and repeated to the Abbess Hilda, who caused it to be written as it fell from his lips. More than this, she took him under her patronage. He was at once released from his care of cattle, and in the monastery gave his time to study and composition; some of his later poems exceed in power and beauty the first composed in dream-land.

This earliest of poets of the English speaking race, furnishes a fine illustration of sensitiveness. An ignorant cowherd, with a refined and delicate organization, shown by his retiring, mortified and depressed, for fear of being called on to sing, which he might have done even better, perhaps, than the coarse clowns around him. He was in the right condition for inspiration and a song came to him, which in grace and beauty was scarcely equalled in the ripeness of his after years. Had he not found a sympathetic patron in the Abbess Hilda, his one song would have lost itself like the notes of a bird, and he have perished with other cowherds unknown. We are reminded of the singular fact in literature that the authors of some of the most imperishable poems have written only one, which has borne the impress of their inspiration to admiring generations.

Grey wrote the "Elegy," which voiced the sad pessimism of his day, and nothing more of note. John Howard Paine, in a foreign land, voiced the heart's homesickness for "Home, Sweet Home." Julia Ward Howe wrote "The Battle Hymn of the Republic," in a flood of inspiration, grand as the tramp of a million soldiers fighting for eternal justice. These authors and a host like them have written one great or exquisite poem, and no more. Once they felt the tide from intelligence superior to their own. They have essayed afterwards in writing, but their efforts fell far short, and only serve to emphasize the difference between their best unaided work, and that of their inspiration. Mrs. H. B. Stowe, after convulsing the English speaking world with "Uncle Tom's Cabin,"

attempted to continue in the same vein, but was a dismal failure. She had written before, scarcely above mediocrity. "Uncle Tom's Cabin" was perfect as a work of art, to urge, argue, exasperate and incite as no book ever did before. That was her life's work, all of it, for her other writings are of only passing worth.

In glancing over this interesting subject the query constantly arises: If an author has the ability to write one poem, beautiful and polished like a gem, the very crystallization of thoughts in words, why can they not write others, and why have they not? The inspirational moment has been brief to them and they have not sought by proper means for its recurrence. These high tidal waves indicate the possibilities of the individual and the potency of the spiritual power if under proper conditions for its expression.

The authors of prose or verse who have made the highest mark in literature are those who have most deeply felt the moods of composition. They have been unconscious instruments in the hands of superior intelligences.

When Dickens wrote, his characters became so real to him that he heard their conversation and acted as an amanuensis.

Scott lived, as it were, a double life with the beings of his imagination.

Tennyson wrote in full belief and consciousness of superior influences, and thus down the long line of illustrious names since Socrates made the claim that he was guided by an invisible being. Acting on a mind inclined to mathematics, or having receptivity in that direction, this inspiration produces the marvelous exhibition of an individual surpassing ordinary human effort in this direction, while ordinary or even imbecile in all others. An example is furnished by William U. Scott, seventeen years of age, a pupil in Jersey City public school, who surprised his teacher by always being able to write the answers to the problems in arithmetic without study or seeming effort.

When his class was called to the blackboard he would instantly write down the answer, but when asked to explain the process by which he obtained it, he was utterly unable to do so. He was misunderstood by his teacher, who thought he copied from the other pupils' work, until severe tests proved that he possessed remarkable mental powers. He was asked questions like the following: Extract the square root of 1,844,164. He at once wrote 1,358. Cube 123. He wrote 1,860,867. Multiply 3,689 by 2,475. He wrote without hesitation 9,130,275. The great number of questions asked him, he answered without mistake, or a moment's pause for reflection. "How does he do it?" is what the pedagogues said. Scott says he "dunno" himself. He seems to know the binomial theorem by intuition; he sees results as soon as he looks at a problem. This implies a sort of mathematical imagination by which he is able to hold before his mind's eye long and intricate combinations of numbers. The answer seems to stand forth to his mind as harmony falls upon the ear a unity, though produced by a combination of sounds. It is clearly a talent, not an accomplishment. Plato discusses the question whether "virtue" can be taught, and arrives at a negative conclusion. Certainly Scott cannot impart his secret to another, any more than Blind Tom can tell how he plays the piano.

Zera Colburn was a similar prodigy in his day, the peculiar "gift" leaving him when he reached maturity. The relations of numbers are such that the largest multiplications, divisions, additions and subtractions are as determinable as the smallest, if the mind can grasp the calculation. All depends on the sensitiveness and capacity of the mind. Few there are who have the grasp of mathematics like Newton or La Place, but the principles of mathematics are inwrought in the human mind, and under right conditions their phenomenal expression may appear. In such cases of intensification it is no more astonishing that the square root of millions, or the square of like vast quantities be at once given, than that to ordinary minds the square root of four, or square of ten; The mind rises into the sphere of mathematics, attracts other minds of the same development, and is receptive of mathematical thought. It is thus brought in connection with mathematicians, both in the physical body and without, or a medium for its expression. Knowing its character and laws it might be cultivated and perfected, instead of being lost in ignorant exhibitions, which simply excite the wonder of the crowd who appreciate nothing farther.

An experience vividly engraved on my own mind makes clear the combination of causes which lead to such results. At fourteen I attended school, and on examination day was called on by one of the examiners to explain cube root. I had little acquaintance then with school, and had not reached that part of the arithmetic where the mysterious rules of the square and cube were taught. Overcome with fear I dared not speak, and mechanically walked to the blackboard. Everything was dark before me; I had only a half consciousness, yet I placed an example on the board, and so well explained the process that I received special commendation. I then did not know how I received the knowledge that was so new and strange to me, but I felt that it was beyond my mind and that I had no right to the credit I received. Some two years afterwards, my spirit friends referred to this instance as the beginning of their influence.

The marvelous power of becoming the medium for the expression of the thoughts and desires of higher beings is especially illus-

trated in musicians. Among these we find a regular gradation from the idiotic "Blind Tom," who is used by a superior intelligence automatically, to the highest culture where in the impressing power is only a directing part. He is a robust, restless, childish idiot, impossible to improve, and his talk idiotic, except when his guardian intelligence illuminates his mind. Born a slave on a Georgia plantation, the seventeenth child, blind as well as idiotic, he began his extraordinary career at four years of age, and has been on public exhibition for more than thirty years. He composes and plays pieces of remarkable merit, and can play a separate tune with each hand and sing the third. The idiotic negro, of himself can not play, and in his case an outside intelligence must be introduced. His is a case of inspiration dependent on simple sensitiveness, which allows the employment of his brain without reflecting any degree of culture, or calling for any on his dormant mind.

Now we arise to examples where the inspiration controls a mind keenly sensitive because of its own intense activity in the direction of that inspiration, and the force of the inspiration is reflected and made a part of the recipient. The most recent is that of Josef Hoffman, now ten years old, and of whom one of his admirers said: "I never saw a miracle until I saw young Hoffman. He is the wonder of the century." His wonderful performances at the age of seven, attracted the attention of Rubenstein, who considered him the greatest prodigy produced in music. He is a bright, healthy boy of ten, who mounts the piano stool before the most select musical audiences, and performs a concerto with the orchestra from memory, with such ease and grace that it seems effortless, a feat the greatest musicians would be proud of after years of practice. A critic writes of him:

"Evidently here is a miracle as wonderful as any in the history of the race, a close communication with the great reservoir of mind, whatever that may be, at all events a dower of intellectual gifts, for which no human being can take credit; a prodigy, such as has been given only when the greatest geniuses were born. Where is the full-grown pianist, man or woman, who would agree to play at concerts in New York and Boston on succeeding nights? But this was the task set for the boy this week. "Such scenes of excitement as those attending the conclusion of the little player's numbers have seldom been witnessed in Boston auditoriums. No pianist, even among the world-famous artists who have been heard here, has ever seen such a tremendous recognition of their abilities as that given this ten-year-old child after the conclusion of the first movement of the Beethoven concerto in C minor. He played from memory, and his maturity, clear conception and perfect technical skill "astounded, and puzzled alike the amateurs and the professional. It almost seems as if the spirit of some great composer had been put into this boy by nature."

Mozart and Mendelssohn, began their musical careers when children, and their wonderful creations came almost spontaneously. When in the excitement of composition, they were lost to their surroundings, and unconscious of passing events. Those who heard Paganini, compared him to a demon, who called forth from his violin sounds no mortal before or since has ever succeeded in doing.

Approaching the prophets, a class that lays more direct claims to superior guidance, we find that every true leader gives assuring indications of having been inspired by powers superior to himself. It is not necessary to present the great leader of Christianity as an illustration, for he is regarded as the medium for the direct expression of the will of God by his followers.

The camel driver of Arabia, for whom no such claim is made, a strictly human being, furnishes a better example. It has been the custom with all Christian writers to maintain that Mohammed was an impostor, ignoble born, and a cruel, bloodthirsty tyrant. On the contrary no man in Arabia could trace his lineage to nobler ancestry. His family was noted for religious zeal, and from earliest boyhood he manifested intense eagerness to understand religious questions. Fasting and contemplation produced in Mohammed a highly susceptible state of mind. He became clairvoyant and clairaudient. He heard voices and saw shadowy forms. The trance was preceded by depression of spirits. His face became clouded, his extremities cold, and he shook like one with the ague. The veins of his face became knotted, his eyes fixed, his head moved to and fro as in conversation with some unseen person, and often he would fall to the ground like one intoxicated. Then, as though in torture, he uttered the words written down by his friends, now forming the Koran. He speaks of three chapters, during the delivery of which his sufferings were so great that they gave him gray hairs. Bigoted writers have asserted that the great apostle was subject to epilepsy, but they who have investigated the subject will readily understand that the symptoms he manifested are those which invariably accompany trance. The blood rushes to the brain, which becomes congested, while the extremities become cold, and the vital forces are so disturbed that contortions are induced.

Popular favor, banishment, torture, death itself, were nothing to him. The throes of the truth striving for utterance made the fagot's flame a bed of elder. He arose strong and powerful because of that receptivity which made him like a harp on whose strings

the invisible forces could strike the songs of truth, and he unswervingly performed the task imposed on him, until, at present, one-third the human race accept his word as the divine oracle.

With statesmen and warriors the same susceptibility to superior influences may be observed though obscured by the hard lines of their surroundings, and often purposely concealed. Napoleon furnishes the most exalted example. War is deplorable and the leader of conquering hosts is an organizer of wholesale murder, yet human events become at critical epochs so involved, that only the sword can cut the Gordian knot, and free man from the bondage to the past. Effete feudalism was fastened, like a corpse, to the living spirit of European civilization, and only the throes of a social earthquake could cast it aside. A leader was wanted to execute the terrible decrees of what has been called for want of a more definite understanding, Providence, but which really is the workings of the highest order of intelligences in conjunction with the necessities of mankind. The instrument available for the performance of that task was the obscure Corsican, who from earliest years was imbued with a sense of the momentous destiny before him. Scorning the past with its shams, he was taught a new system of warfare, and of government, and crushed beneath the feet of his armies the barriers which opposed him as though they were the playthings of children. He had (nor could he have had) no earthly master. His gigantic plans and combinations were beyond the capacity of a single mind, and as long as he followed the Star of his destiny, his career was one of unbroken triumph. Josephine was even more sensitive to superior influences, and was a mentor, a guiding genius, and her intuitions were superstitiously obeyed. There came a time, however, when the arrogance of pride obscured the star of destiny, and alliances were entered into in direct violation of the dictates of the voice of his own and Josephine's impressions. He cast her aside, lost the susceptibility to impressions from his guides, and struggled with encroaching powers, like a blind giant, partly overthrowing the work already accomplished.

There is one instance in French history prurer, brighter and more perfect in the results accomplished. A peasant girl felt overshadowed by a mighty influence, commanding her to go to the battle's front where her prince and his army, defeated and disheartened, were slowly yielding her beloved country to the foe. Resisting with maidenly modesty, Joan de Arc was compelled to leave her quiet home, her father and mother, and alone, and with no introduction except the whisper of her mission, she went before her prince and announced that she had come to deliver his army and crown him king. Courtiers and generals smiled at her artless enthusiasm, while others were awed by her supernatural endowments. She was mounted on a war-steed and took her place at the head of the dispirited army. She planned the attack and gave the orders to advance. From general to private the spirits of that army rose, and they looked on the slender girl at their head as a messenger from heaven. They rushed forward with irresistible energy, with enthusiastic cries, scornful to be last when she led into the hottest of the fray, and their country was wrested from the foe. With loud acclaim the prince was crowned, and then the gentle maid perished as she had been assured would be her fate, crowned and wreathed with flames. Her mission was done, and the powers that impelled her to its accomplishment received her freed spirit.

Passing a wide interval, in our own time and directly under our own observation, we see the Russian autocrat freeing the millions of serfs because impelled by a spiritual mandate, and a sturdy, honest toiler called to lead a great nation to higher grounds of freedom. From the first the rugged soul of Lincoln was overshadowed by his approaching destiny. Elected to guide the State through the storm of battle, by what superficially appeared fortuitous circumstances, but really by plans too deep for human comprehension, he gathered the wisest of statesmen around him, and these gathered the wisest statesmen of the past unseen in his cabinet, who indirectly exerted the greatest influence over the affairs of State. He walked constantly in the shadow of his approaching fate, and was forewarned of it, and not heeding the great movement was too soon deprived of its leader.

The power of the orator is of the same character. For a better term it is called magnetic, a quality which makes the speaker blaze like an electric light. Demosthenes and Cicero are classic examples. Peter the hermit of the medieval ages—his power was far greater than theirs, for he was able by means of the stupendous images and consequences at his command to precipitate Europe on the Orient, in a crusade such as has no parallel. Intensely receptive himself, he appealed to auditors almost as sensitive from religious devotion. Centuries of intense warfare for the inconsequential possession of the holy sepulchre followed. Europe was insane with bigotry and superstition. The insanity came from sensitiveness which reflected the insane superstition carried over into the other life by priest, warrior and boor who sacrificed themselves in their vain endeavor, and still endowed with the same zeal sought through others to accomplish their purpose.

The concentrated force of revolution, which sought to shake off the chains of priest and tyrant and establish in the New World a nation of freemen, found its exponent at the

crucial moment in a Patrick Henry, and his burning words were reflected from ten thousand minds ready to receive them. From that hour the triumph of justice and liberty was assured.

All great orators manifest the characteristic of impressibility, and the more are they have power to sway the minds of their hearers. They are channels through which flow the tide of superior inspiration, and as this moves free and unobstructed is the intensity of their influence.

That prince of orators and statesmen, Castelar, illustrates this susceptibility in a remarkable degree. It is said that before speaking he can not keep quiet an instant, and wanders through the corridors, goes into the library and turns over the leaves of a book, rushes to a cafe for a glass of water, fancies that he is seized with fever, and will be hessed; is confused and has not a single lucid thought. When the moment for speaking arrives he takes his place with bowed head, pale and trembling as a man condemned to death, and even his enemies pity him. With his first sentence his courage returns and his mind grows clear; he sees nothing, knows nothing but the irresistible flame which burns within him, and the mysterious force that sustains and upholds him. "I no longer see the walls of the room," he exclaimed; "I behold distant people and countries I have never seen." He speaks by the hour, and his auditors never weary.

The capability of great men in receiving impressions from a superior source is the secret of their greatness. The poem, the plan of battle, and beneficent law are referred to them by those who do not understand, but beyond them is the mental force, of which they are unconscious instruments. This is unconscious mediumship, which has and does exert the strongest influence on the destinies of mankind.

For the Religio-Philosophical Journal.

Mesmerism Before the Philosophical Society of Washington.

The "Philosophical" is the oldest one of the three scientific societies of Washington, its last meeting being its 320th. On this notable occasion, for the first time in the history of scientific bodies at the Capital, the all-important subject of mesmerism, hypnotism or animal magnetism was practically demonstrated. The operator, Mr. W. A. Croft, proved to be a skilful mesmerizer, and gave an exhibition of his two sensitives, quite as satisfactory as those with which the public is familiar under the conduct of Professor Carpenter and other well known exhibitors. The occasion was further marked by the able address of Prof. G. Stanley Hall of John Hopkins University, editor of the *American Journal of Psychology*. Professor Hall recently lectured on psychophysiology in Washington, and on both these occasions showed his perfect familiarity with phenomena he did not undertake to fully explain. He also illustrated his own powers as a mesmerizer upon one of the subjects. The subject was discussed by several of the members of the society. Among those present besides Professor Hall were Dr. El-Hott Cones and Mr. Henry G. Rogers and other members of the Gnostic-Theosophical Society; Dr. J. B. Browne, Surgeon-General of the Navy; Dr. J. M. Flint and other military surgeons; Prof. E. D. Cope and Dr. Theodore Gill of the Smithsonian Institution; Justice Arthur Mac Arthur and other prominent members of the Washington bar; Professor William Harkness and others of the U. S. Naval Observatory; Drs. Wm. Lee, D. W. Prentiss and other members of the Faculty of the National Medical College; Dr. Frank Baker and other professors of the Georgetown Medical College; Captain C. Dutton and many members of the United States Geological Survey; together with many other representatives of the literary and social elements of the Capital, and especially of the Cosmos Club in whose building the meeting was held.

Such a gathering for such a purpose has never been seen before in Washington, and is an earnest of the rapid strides to the front that the once ridiculed subject of Animal Magnetism is making, as perhaps the most important aspect of the general biological and spiritual questions of the day. We often listen to lectures on such topics; but it is seldom that they are presented to other than popular audiences, or otherwise than at a kind of "entertainment." On this evening the mesmerism was publicly conducted by Professor Hall as well as by Mr. Croft, as chemical or philosophical experiments are usually conducted in the laboratories of the scientists; and we need not add, that this is the proper light in which such matters should be presented and viewed. In no other way can they be taken up into the current of the science of the day, and become an accredited branch of intellectual inquiry. But the learned have only themselves to blame, if, after the brilliant researches of scientists in France, Germany and England, in the United States the domain of animal magnetism has been chiefly left in the hands of quacks, charlatans, and ignorant adventurers. The establishment of many spiritualistic, theosophic and psychic research societies in this country is, however, beginning to bear its fruits; and no doubt in due time, such all-important subjects will be incorporated into the curriculum of studies of our regular educational institutions. Less of the "dead languages" and more of the living thoughts of people would improve our universities. Most of these venerable institutions are still

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A Trustee of Talmage's Church a Medium!

[Bridgewater (Mass.) Correspondence Brooklyn Eagle.]

The reports in the *Eagle* regarding the clairvoyant methods of Dr. Harrison A. Tucker, of Dr. Talmage's church, has created a great deal of interest here. Dr. Tucker was born in Bridgewater and for several years exhibited his peculiar power in this locality as a Spiritualist medium.

It was about thirty-five years ago that Dr. Tucker first made public the power which he now calls his "super sense." His parents were in moderate circumstances and Harry, as he was known, received but little of the education that was to be obtained in the village school before he began to learn the shoemaker's trade. The boy was not considered especially bright. His sense of hearing was defective and it was due to this fact and a strong natural inclination to retirement that he became little acquainted among the youths of the town. At intervals during his brief school life and after he had begun to work at the shoemaker's bench, it was noised around that young Tucker had strange visions and went into trances, during which he talked in tongues strange to the humble villagers. These rumors came to the ears of the Spiritualists of the neighborhood, of whom there was a considerable number in Bridgewater and the adjoining towns and villages.

In the town of Stoughton just north of Bridgewater, Nathaniel Blanchard, now a resident of Brooklyn, was the leader among the avowed believers. He owned a hall that was used for various public meetings, but especially for the gathering of the Spiritualists for many miles around.

It was in this hall that young Tucker made his first public appearance as a trance medium. He was induced, after much persuasion, to attend the meetings of the Spiritualists, and to take a seat on the platform with the leaders of the meeting. There were many people present of believers and those who were led by curiosity to see what the young shoemaker might do.

The meeting had hardly been called to order when, without an introduction, Tucker advanced to the front of the stage, groping as if blind, and after a brief pause, during which an intense silence fell on all present, he began to talk. He spoke as a medium and the spirit that was alleged to possess him was that of an old preacher of the Calvinistic school, who a hundred years ago, had been on earth. The voice of the medium changed and, with yees, thees and thous, it launched into a violent exhortation of the purgatory order. For three quarters of an hour the fearful prospects for the wicked were contrasted with the golden promises that belonged to the righteous, when the voice fell to a pleading and confidential tone, the alleged spirit of the preacher explaining that he had come back to earth to atone for the mischief he had done in preaching thus while in the flesh. The doctrines of Calvin, he asserted, were not true. Then the medium, exhausted with his effort, came from his trance and there was wonder among all present that so ignorant a youth should have such power.

After that, young Tucker frequently appeared among the Spiritualists, and his fame as a medium went out over all eastern Massachusetts. It was some five years later than this first public exhibition of his mediumistic powers that the young man, while under the alleged control of an Indian spirit at a public séance in Bridgewater, announced that he, the medium, was to be a great medicine man. The spirit predicted that he would have unusual power in discovering disease, and that the people of the spirit's tribe would disclose to him the hidden herbs that would heal all ills that flesh is heir to. Tucker had already prescribed remedies, which, alleging to be under the control of different spirits, had made him somewhat famous among his neighbors, but now he began to go around from village to village and even gave séances in Boston at which alleged Indian chiefs and other visionary beings of the Spirit-world assisted him in administering to the sick who came to him to be treated. At the house of Nathaniel Blanchard in Stockton the simple herbs that Dr. Tucker, as he now began to be called, used, were prepared. All the prescriptions were given in trances and were taken down by Mr. Blanchard or his wife, as the medium when he came out of his trance alleged not to know what transpired while his eyes were closed. After Dr. T. had got considerable of a practice in this way he moved to Foxboro, and, taking into partnership with him Dr. Storer, a lecturer on Spiritualism, the two opened an office. Dr. Tucker then took a course of twelve lectures on the practice of medicine at Boston, which was the first and only instruction he received during his life in eastern Massachusetts. Late in the fifties Dr. Tucker moved to Brooklyn, but was for years after that recognized by Spiritualists as one of their number, and the believers hereabouts looked for great assistance in the cause from his demonstrations of the fact that spirits could operate through human bodies for some material good. There is, therefore, great surprise here that the doctor has ceased to avow himself a Spiritualist, or that one so well acquainted with him as his pastor should seek to clear him of the charge of being a trance medium.

WHAT MR. BLANCHARD SAYS.

The *Eagle* says: Nathaniel Blanchard, in whose hall in Stoughton, Mass., Dr. Tucker is said to have made his first public appearance as a trance medium, now lives at 151 Sixth Avenue, in this city. He is about 65 years old and is still a firm believer in Spiritualism. He said this morning that Dr. Tucker frequently appeared in trances and spoke as a spirit medium in his hall and at his home in Stoughton, and that the doctor had for many years subsequent to his removal to this city been known to him intimately as an expounder of the Spiritualist doctrines and practices. Mr. Blanchard said he knew nothing of Dr. Tucker's later life and had no theory to advance for his identification with Dr. Talmage's Church in preference to his former more humble associates.

A REPORTER OF THE BROOKLYN EAGLE INTERVIEWS DR. TUCKER.

An *Eagle* reporter this morning listened to as strange a story as ever was told in fiction; as strange a tale as that which Stevenson tells of Jekyll and Hyde. It was an almost incredible narrative of supernatural revelations to a mortal related to the reporter by that mortal himself, a magnificent looking man, famous all over the city of Brooklyn for charity and generosity and kindness. The man was Dr. Harrison A. Tucker, Elder of Talmage's Tabernacle and President of the Board of trustees. The story he told was his life history. This is the man whom the Spiritualists claim as one of themselves and yet who was the first among all Dr. Talmage's congregation to step up to him, a week ago last Sunday morning, and grasping his hand thank him for his denunciation of Spiritualism.

"While you have been away from the city, Dr. Tucker, a great controversy has arisen in Brooklyn as to whether or not you are a Spiritualist."

"Ah, yes; I remember you. I have read the articles printed in the *Eagle*, and I am going to tell you something I never told to anybody before. I will tell you my story. In the first place, I think it will be well to state that I was born in Norton, Bristol County, Mass., March 18, 1832, so that I am 56 years of age—the same age as Dr. Talmage. My hair is grayer than his, but he is more bald than I, so advantages about balance. I was the eldest son of my father's second wife. One morning before daybreak father left the house to begin his farm work. He happened to look up and saw me sitting on the ridge-pole of the roof. He was afraid to speak for fear of making me fall. He left me alone and I came down and went to my room again. When I awoke and when father told me what I had done it made a most profound impression upon me. It showed me that there was some apparently unaccountable influence which enabled my spirit to convey my body about without the knowledge or guidance of my material senses. Cases of somnambulism are not rare, but they are very curious and suggestive of food for thought, and they gave a more deeply reflective turn to my mind than they had before. One day in December, when I was 14 years of age, I was sitting alone in a room of the farmhouse. My father was in the next room. I felt as if I was rising up, floating into space. I lost consciousness, and while in this condition I began to talk and, I think, to sing. Father came in and found me, with my eyes closed, talking and saying strange things. The spirit of my uncle, Harrison Tucker, who had died when I was an infant, spoke through me to my father and told him that he would be my guardian and would be with me always as it was permitted to him to do this. The spirit mentioned through me to my father incidents which occurred to himself and father and things which had been within their knowledge years before I was born and which it was impossible that I should know. Two or three instances mentioned through me then were so striking that my father was first impressed with the utmost amazement, and afterwards with the deepest conviction that what he had heard was a supernatural communication. He cried out that it was a case of supernatural conversation. He was a strong Methodist, while my mother was a Congregationalist. I joined the Congregational Church in Norton under that influence, and when I joined Dr. Talmage's church I took my letter from the old pastor of that church in Norton. A day or two after that strange manifestation about which I have just told you, my school teacher, who is living yet, and who comes to see me here quite frequently, called upon my father and said, 'What is the matter with Harrison, he is so changed, his face seems to be illumined.' Spiritualism then came up and the Spiritualists pointed at me as a medium. They tried to get me to their meetings, and now and then I went. One day, while sitting in a chair among them, I went into a trance and spoke on biblical subjects and after that I spoke again in the same way under the same influence, but always on biblical subjects and almost always in a church. I hung back from associating myself with the Spiritualists till I heard Rosa M. Amedy lecture upon it. Then I said, 'If that is Spiritualism I am a Spiritualist.' My power was shown then in private gatherings, and on two Sundays I preached in the Unitarian Church of Norton, and all who heard me were astonished at the knowledge shown of subjects I had never studied. The Spiritualists claimed that it was spirits speaking through me, but I never claimed that, nor did I, except on one or two occasions, specify the spirits. I said that it was an inspiration, coming I knew not whence."

"How long were you associated with the Spiritualists?"

"Four or five years. But I never accepted the Spiritualists' religion or left my own church. My pastor knew of what I did and approved it. I did lecture in the hall in Bridgewater, Mass., but I never heard that the spirit of an old Calvinistic dominie spoke through me on that occasion. I never heard that I gave out while in the trance state that I was possessed by the spirit of an Indian chief. I lectured in the Baptist church one time under inspiration, and the deacons of the church came and congratulated me very warmly and called on me again. I attended funerals occasionally. One day I came home from visiting a patient—for my strange gift of diagnosing disease had come to me and the knowledge had spread. Many people came to my house who wanted me to go over to Foxborough, Mass., and speak. This was in 1861, when I was 29 years of age. I went on their persuasion and sat on the platform. There was a band. It was the funeral of one of the first soldiers killed in the war. I soon fell asleep and rising with my eyes closed addressed first the widow, then the regiment and then the public generally. I prophesied the great war, with its years of carnage and tribulation and foretold that blood would flow in the streets of Boston. By a strange accident or inspiration, I know not what, my hand opened the Bible at the very chapter whence I chose my text: 'Whether ye live ye live unto the Lord,' etc. E. P. Carpenter came forward after I had sat down and came out of the trance and said: 'If that is Spiritualism, I accept it.' It is true that I was at one time a shoemaker. I worked at that trade in Easton, Mass., for one year, receiving \$25. Then I went to work with an uncle, an expert shoemaker. We did well. I gained a tremendous trade. My uncle was about to give me capital and I was going to Indiana to start a big business there. I came home from making the final arrangements when a little incident happened which changed the whole current of my life and finally directed me into this business. I was living in Cohasset then and came home very tired. A man was waiting for me. He had been waiting a long time. I told him I could not go with him to treat his wife as he desired me but he finally persuaded me. I found that the daughter was insane with religious excitement. Her mother had been reading the Bible to her till she imagined she was possessed by a legion of devils. I looked over the situation carefully and made a diagnosis. All I prescribed was prayer for the mother. Prayer had much to do with my treatment. The mother was much taken back and so were the other members of the family. It attracted attention to the mother and withdrew it from the daughter. I told the young woman to leave reading and thinking alone and go out riding and walking. I stayed over night and the next day made another diagnosis and prescribed, as before, simply a prayer for the mother. I told the daughter to continue riding and walking and she would be well by Saturday. She was alive and well to-day and never afterward was attacked by insanity. My fame spread; my practice became a torrent and my project of going to Indiana was given up. Of course there came reaction

and I was poor again. I went home to my father. He said: 'I am an old man, Harrison, and can not take care of you.' I went to bed that night to toss and think but a bright light suddenly shone in the room and a voice called to me and said: 'Will be with you always.' I believe it was my dead uncle's voice. Next day I got up and harnessed my horse. 'Where are you going?' my father asked. 'I'm going on,' I replied. I went on, and all has gone well with me to this day. I went to Harvard and took two full courses. Spiritualists advised me against doing this, saying I would lose my power but I thought I would not, and the event justified my action. Since then, my life is known to everybody."

"You say that you are not a Spiritualist?"

"I do not believe the Spiritualists' religion. The foundation of that is infidelity and the tendency is downward. But I know that spirits can communicate to mortals, because I have received the communications from my uncle who mentioned his name on two occasions. What influence it is that dominates me in my trances every day I do not know. It may be the spirit of my uncle. At any rate it is some external and superior intelligence."

For the Religio-Philosophical Journal.

ERECT VISION.

A Reply to J. G. Jackson by Payton Spence.

I have before me the JOURNAL of May 5th, containing Mr. J. G. Jackson's reply to my letter about Erect Vision and Inverted Retinal Images, published in the JOURNAL of April 21st.

I must say that I am amazed to find that my letter, which was couched in the most respectful language, should have tapped such a fountain of bad temper and harsh words as Mr. Jackson has poured out upon me. For such a hot *douche*, however, I ought to have been somewhat prepared when I read in the same issue of the JOURNAL that contained my letter, a communication from that gentleman, in which he informed the public that *metaphysics* always made him "bellow and paw the ground like a mad bull at a red flag." I, of course, take him at his words, especially after the demonstration that he has given me of their truthfulness in the article now before me. But the gentleman is certainly more unfortunate than he has any idea of; for, judging from the noise which he makes and the way in which he flings the dirt, the *physics* of the subject infuriate him even more than its *metaphysics*. What to do to put an end to his misery, I know not, especially as he seems to like it, and will now, no doubt, straightway proceed to get madder than ever. I am not an expert in throwing mud, and cannot, therefore, amuse him by such exchanges; nor have I the time or inclination to engage in "washing" dirt that does not "pay out" any better than the random pawings of a "mad bull." So, I see no way but to leave him alone to spend his fury upon the empty air and the insensate earth. He will come to by and by, perhaps—but no matter if he doesn't.

I would remind the readers of the JOURNAL that my letter of April 21st, made no pretensions to being either an explanation or a historical review of any theory of erect vision. It was simply intended to be suggestive of thought upon the subject; and, in trying to accomplish that much, I endeavored to reduce what I had to say to as small a compass as possible so as not to encroach too much upon the columns of the JOURNAL, which is not particularly devoted to either physics or metaphysics. I do not think that I can make what I then said any clearer to the reader; nor do I believe that it is necessary for me to do so. Still, I shall take this opportunity to add a few more words to what is contained in my original letter, believing that they will be of interest to those who are disposed to give any thought to the subject.

It is said that every impression of light upon the retina is perceived in a direction perpendicular to its surface, and this is Dr. Brewster's explanation of erect vision. He does not claim it as a discovery of his own; and, if he did, his claim would have been unjust; for Dr. Thomas Reid, as early as 1761, presented and advocated as clearly and as forcibly as did Dr. Brewster precisely the same theory of erect vision. This, therefore, was sixty-seven years before the first publication of Brewster's *Optics* in 1831. And, furthermore, Dr. Reid does not claim the merit of its discovery, but says that Dr. Potterfield, long ago, pointed out, as a primary law of our nature, that a visible object appears in the direction of a right line perpendicular to the retina at the point where the image is painted. (Reid's Works, N. Y., 1822, vol. 1, page 240.) This revival by Dr. Brewster of a theory which was then seventy-five or one hundred years old, did not settle the mooted question of erect vision any more than did Dr. Reid's advocacy of it, and so far from its being universally accepted, it is discarded by the majority of the ablest investigators of the subject, such as Muller, Bain, Lewes, Ganot, Volkman, Deschanel, Dr. Carpenter, and others, some of whom, such as Bain and Ganot, do not even deem it important enough to be mentioned; while Dr. Carpenter regards it as "so manifestly wrong that it is difficult to conceive how it could ever have been entertained by men of science." (Carpenter's Physiology, 1876, page 778.)

One of the difficulties attending Brewster's explanation of erect vision, lies in the fact that every point of a picture upon the retina is formed by the convergence of a pencil or cone of light, the base of which rests upon the crystalline lens; hence there are thousands of rays which fall at as many thousand different angles upon that optical point, but only one of the thousands strikes that point perpendicularly; and yet we perceive the corresponding point of the object in the direction of the perpendicular, and not in the direction of any one of the oblique lines. And this is true, as shown by Brewster, Reid and Potterfield, and by Scheiner before them all, even if we cut off any portion of that cone of rays and only allow the rest, even the most oblique ones alone, to reach the point on the retina. Hence, Reid found himself driven to the conclusion that, "as there is no probability that we shall ever be able to give a reason why we see the object in the direction of a line passing through the centre of the eye" (and therefore perpendicular to the retina), "rather than in any other direction; I am therefore apt to look upon this law as a primary law of our constitution." (Works, vol. 1, p. 246.) This is tantamount to saying that we see thus because we are so made; and that ends all further inquiry as to why we see objects in a line perpendicular to the surface of the retina, or, in other words, why we perceive erect although their retinal pictures are inverted. Should it be said that the perpendicular is the resultant line of motion of all the oblique rays considered as forces acting upon the retina, we have only to remember that the retina is not the mind; that it is the mind which perceives through

the agency of impressions or sensations, and that a sensation is nothing more than its simple self, and is not loaded up with a consciousness of distance, angles, direction, extension or motion.

But is the Potterfield-Reid Brewster law really a law? To be a law it must be uniform, that is, we must always perceive every impression of light upon the retina in a direction perpendicular to its surface. If we only perceive them very nearly in that direction, or only sometimes or rarely in that direction, it ceases to be a law, for the want of uniformity. Now, this point has been investigated experimentally; and the majority of investigators have reached a conclusion adverse to the law. Brewster says: "Now, as the interior of the eyeball is as nearly as possible a perfect sphere, lines perpendicular to the surface of the retina" (that is, all lines in the direction of which we see objects) "must pass through a single point, namely, the centre of its spherical surface." But, Dr. Serre's experiments indicate that the lines of visible direction cross each other in the middle of the crystalline lens. (Carpenter's Physiology, p. 778.) Volkman found that those lines cross each other at a point a little behind the crystalline lens. (Dungleson's Physiology, vol. 1, p. 259.) The experiments of Listing, place the point of crossing near the centre of the crystalline lens. (Carpenter's Physiology, p. 762.) Others place the point in the centre of the pupil, and others at varying distances between the centre of the lens and the centre of the globe. So, the majority of the investigators have found that the lines of visible direction do not cross each other in the centre of the globe of the eye, but somewhere between the pupil and that centre; and, hence, if that globe be a perfect sphere, as Brewster says it is, and if the centre of direction do not correspond with the centre of the globe, only one of the thousands of lines of visible direction can be perpendicular to the retina, namely, the one which passes through both the centre of direction and the centre of the globe. All other lines of visible direction would strike the retina at different angles, varying in their deviation from a true perpendicular to the retina according as they pass nearer to, or farther from the centre of the globe. Even Le Conte admits this to be the case when he says that the lines of visible direction are only "nearly at right angles" to the retina. (International Series, Sight, p. 84.) So there appears to be no uniformity in the angular relation of the lines of visible direction to the surface of the retina; and hence, Brewster's law is not a law at all, a law being a uniform relation of things.

For the foregoing considerations, Brewster's theory of erect vision is now generally regarded as inadequate; and I myself have always deemed them a sufficient justification for a rejection of it as invalid. But those are not the reasons which I gave in my letter of April 21st for rejecting it. I there gave a reason of my own why it cannot be regarded as an explanation—a reason which is more decisive on that point than any of the facts and inferences thus far presented. Therefore, waiving all the foregoing adverse considerations, and even admitting that all the lines of visible direction are perpendicular to the retina, I still adhere to my original declaration, that Brewster's explanation of erect vision is no explanation at all, but is only a different statement (though a more precise and definite one) of the fact to be explained. For instance, I know that an unsupported body falls to the earth; and I wonder why it does so. I am told that it is because (supposing the earth to be perfectly round and uniform in density) an unsupported body falls in the direction of a line perpendicular to the surface of the earth. I admit this law, of course; yet I see, at once, that it is no explanation of the fact, but it is only a restatement of it in a more definite and precise form; and, so, I renew my question in a corresponding form—Why does the body fall in the direction of a line perpendicular to the earth's surface? By and by, I find that the attraction of gravitation yields an explanation of the fact and the law. Similarly, Kepler discovered and formulated the laws of the planetary movements; but those laws did not explain why the planets revolve around the sun in the manner formulated by those laws any more than did the simple fact, previously known, that they do revolve around the sun. Newton, however, showed that the attraction of gravitation determines the orbits and velocities of the planets, and thus gave us the *why* of their movements around the sun and an explanation of Kepler's laws.

Now, Brewster says that a retinal point is seen at the corresponding object point, in the direction of a line perpendicular to the retina at the retinal point. But, before the discovery of that law, did not every body say substantially the same thing, namely, that we see a retinal point at the corresponding object point, in the direction of a line drawn from the retinal point to the object point, and, hence, erect not inverted. No body understands the why of that erect vision any better after learning that the line connecting the two points is perpendicular to the retina than he did before he knew that fact; and, so, the phenomenon of erect vision still needs an explanation.

This article is already longer than I expected or intended to make it; consequently, I shall only add a few more words about sensations, which every body admits to be in consciousness, not out of it; and which, with the exception of Hamilton (whose theory of external perception has, long since, been exploded) every modern philosopher, perhaps, of any note, including Reid, the great modern expounder of the Philosophy of Common Sense, admits to be our only means of knowing the external world, (by suggestion according to Reid, and in other ways according to others), even when that world is believed to be outside of consciousness, as many philosophers contend that it is, and as I myself believe it to be.

Such being my belief about the external world, as I distinctly intimated in my letter of April 21st, if it is child's play to hold up a colored stick before me, and turning it first up and then down, expect to convince me, or any one else, that the color, the sensation, must be out on the stick and not in the mind, simply because it follows the stick in its turnings. It would be equally childish in me to refute such an argument, and expect to settle the question as to where the color really is, by referring to the fact that, in dreams, hallucinations, memory, and imagination, we see colors and colored objects where there are no corresponding colored objects outside of us. But difficult and complicated questions like that of external perception, can not be solved by such little catches and snatches of facts that have been known and admitted by every body from time immemorial. Now and then, a novice will stumble upon such facts for the first time, and flourish them for a little while as fresh discoveries of his own, only to realize sooner or later that he has discovered what was hidden from no body but himself.

The editor trusts that with Prof. Spence's paper as published above this discussion will

close. It is not strictly within the province of the JOURNAL except so far as it has a bearing upon the development of Psychological Science.

For the Religio-Philosophical Journal.

CREATION, POWER, INTELLIGENCE.

Man Physically.

NORMAN LEANDER.

The origin of the phenomena of nature has occupied the master-minds of all ages. The scientist who has devoted himself to the proper study of natural events, the observation of facts, can arrive at but one rational conclusion—that there is a Great First Cause, a Grand Central Power, from which emanated the different forces that under primordial law brought into existence suns, planets, stars, and other material bodies; that upon each planet these forces diverged, and manifested themselves in the production of the various forms and organizations adapted to their use.

Nature may be termed the aggregate of causes and effect. It consists of all that our senses can perceive or recognize, either directly or by results. Power, matter, intelligence, appear to be the elementary parts, all of which are subject to law.

The grand fact of the universality of law and its application to everything existing, is now accepted by all advanced thinkers of the world; belief in its suspension, under any circumstances or for any purpose is passing away just in proportion to the progress of science, and dissemination of knowledge.

Matter is the result of force. Power may be active or passive. Force is power in motion; it is invisible, imponderable, spiritual. It is cognizant to the human senses only by its effects. The movements are in straight lines (the shortest distance between two points) undulations or waves, circles and spirals; no other movements are known in nature.

In the formation of this planet—and the same applies to others—there were first the straight line movements, and the revolving currents. These lines of force are electric, or similar to electricity. The straight lines passed out from a central point to a certain distance, when their polarity became reversed, and they returned to experience a similar change at the centre or starting-point. The revolving currents were so arranged in their movements as to produce a globular or spheroidal form. The matter which composes a planet is deposited by the crossing of these lines of force, the radiating and revolving. At first it was in a gaseous state like that which composes nebula or comets; after a long period of time it became a liquid. While in this state the flattening of the poles occurred, after which its crust became solid, about its present size. To produce such a result these motions continued for cycles, the number of which it would be impossible to compute. During the cooling period changes were continually taking place upon the exterior in its growth toward the condition in which life was evolved upon it. These consisted in modifications of the solid, or mineral elements upon its surface which were acted upon by internal and external forces. The crust of the earth, after being broken up by violence resulting from the internal fires, irregular shrinkage, and washed by the seething waters, was prepared for the reception and growth of the vegetable, and as a habitation for living beings.

Chemistry recognizes sixty-four separate and distinct substances, known in science as primates or elementary bodies, which are constituted of perfectly identical particles; so long as any one of them is kept from external contact with other bodies, it will retain, unaltered, its own essential property. Each one of these is the product of a separate force which diverged from the one Central Power, and the material of which it is composed had its origin in one elementary substance.

These primates enter into, and are part of all forms of matter; the mineral and vegetable appropriating as many as are necessary for their respective purposes, while the animal takes in not only all that the other two possess, but a greater number.

When the time had arrived for the evolution of life, forces similar to those which produced the earth itself, namely, straight lines and circles of motion, evolved out of the plastic elements in the waters in the first form of life, a simple cell or monad, the exact prototype of the world itself. The radiating lines deposited on the interior and exterior surfaces of the revolving ones, particles of matter, more crude on the external than the internal, being a prophecy of the shell, or cuticle, in the one case, and of the mucous membrane, or stomach, in the other. Forces of a similar character to those that produced the world, brought forth these first-born germs—the simple cell of a plant, and afterwards of an animal. These were multiplied in incalculable numbers, but each one had its mission to perform, and accomplished something in changing, refining and progressing the elements which entered into its structure; and were modified by the forces which had been at work in them.

Thus far two forces only were called into use, the two straight lines and the circular; in process of time, under the law of necessity and continuity, a new series of beings were to be evolved. To accomplish this another force was developed and brought into action, which produced a higher form of life; not by the miraculous addition of a new force, but by the natural expansion of an existing power, under common conditions. This force was the beginning of the spiral motions, which extend throughout the entire realm of life, and produce all the higher forms of living organisms. This motion uniting with the others, resulted in the formation of more complex organisms. It was not a descent, as Darwin has it, but an ascent by a new expansion of power. The elements which had already passed through countless organizations were prepared for this evolution of higher forms of life when the new expansion of power came into harmonious action.

By this process the vegetable ascended from the mineral, the animal from the vegetable, and man from these, each appropriating to itself as many of the primary elements as the law of its nature required, in addition to those of its constituent.

Each prime or elementary substance necessarily represents a distinct force, for the former is the result of the latter. It is probable, as before stated, that there was but one primary substance, the basis of matter, the result of the one Central Power, and that it could not produce the various forms except by a divergence into different lines.

The elementary bodies or constituent qualities of nature, which are supposed to be constituted of perfectly identical particles, together with the different forms of more gross matter, originated in this manner, and were produced by the varied motions of these forces.

Whatever number of primates the first monads required, the first ascension needed more, each additional force bringing with it the capacity for the reception of additional primates; and when this was fulfilled, and the primates taken into the organism, the point for a new departure was reached—a new force came into play, the basis of a higher organism was laid, with the power to receive new elements, the vegetable appropriating as many distinct forces as were necessary, with a capacity for the same number of primates. The animal rose higher in the scale when primordial man came upon the earth. Not as a descent, as we have said, but as an ascent from the animal by the additional expansion of certain forces, and the use of primates which the animal can never reach. It was not any one of the higher order of animals, either in physical structure, or intellectual manifestation, that laid the foundation for the evolution of man; it was the entire mass of mineral, vegetable and animal, which had preceded these, that accomplished this grand work, and the time had come when the law of demand and combination of the forces of all these could do no other than produce a human form; so low, indeed, that we would scarcely recognize him as our ancestor, but endowed germinally, not only with all the capacities which are now manifested by the highest forms of the race, but with many which we are not cognizant of in our present undeviated.

Whatever degree the highest animal, or generation, reached in the scale, man commenced at that point, and although he had been upon this earth tens of thousands of years, he is yet in his infancy, crude and imperfect. The very highest types that we find to-day have appropriated comparatively few forces and elements above the animal while his entire capacity is to take in the whole sixty-four with probably a great many more yet to be discovered, requiring the use of a similar number of additional forces.

BOOK REVIEWS.

(All books noticed under this head, are for sale, or on order, through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.)

THE LIFE OF DR. ANANDABAI JOSHEE: A Kinswoman of the Pundit Ramabai. By Caroline Healey Dall. Boston: Roberts Brothers, 1888. Pp. 187. Price \$1.

Dr. Rachel Bodley in the introductory chapter of the Pundit's Ramabai's book ("The High Caste Hindu Woman") referring to the early death of her friend and pupil, Dr. Anandabai Joshee, asks, "Ah! who will tell the story of her life? This question is emphasized in Mrs. C. H. Dall's lovingly appreciative biography of Dr. Joshee lately published by Roberts Brothers of Boston, Mass. This work has been a veritable 'labor of love' on the part of Mrs. Dall, as the profits of its sale, like those of the Pundit's book, are to be devoted to the furtherance of the cause so dear to both these brilliant high Caste Hindu Women—the education and enfranchisement of the women of India.

It is really a wonderful story which this "Life" reveals to us, a story which ought to become an inspiration to hundreds of American girls who, enjoying larger liberty of action and a thousand fold more opportunity for education, must yet remain surpassed in devotion to a high ideal, and in persistent pursuit of a noble purpose by this tiny statured, dark-skinned, child-like looking high caste Hindu woman, whose portrait greets us from the frontispiece page of the book. It is the story of a girl-child born in India where education for women is not common, almost for knowledge and fortunately able to obtain more than most women of her kind, by reason of the advanced views of her male guardians, both father and husband; then at the age of seventeen, deliberately resolving in the face of the strong prejudices of her religion, against the devotion of her life to the education and enlightenment of her sex; and as the first step in that direction to leave home, friends, country, husband, to become a student of medicine in that far country, America. In America she already had a friend and correspondent in Mrs. Carpenter of New Jersey, and from her letters to this friend, as well as to others, Mrs. Dall quotes freely, and these letters as well as the address she gave before leaving India in explanation of her strange purpose reveal as nothing else could the brave spirit and elevation of mind and heart of this Indian woman.

From these letters we quote a few characteristic sentences as a foretaste to our readers of the rich treat which awaits them in the perusal of this inspiring "Life." And it must be borne in mind that many of these thoughts were written while Anandabai was yet in her teens, although she had been for years a married woman, and had already lost her only child.

"When I think over the sufferings of women in India in all ages, I am impatient to see the western light dawn as the harbinger of emancipation. I am not able to say what I think, but no man or woman should depend upon another for maintenance and necessities. Family discord and social degradation will never end till each depends upon herself.

"In my opinion man must fear nothing but God. As God is over us and supplies our wants, I do not know why we should have a thought for the morrow. Man wants but little, and for that little he bears a world of care, which I do not understand. Let us be here or in any part of the globe I will get my bread. . . . Had there been no difficulties and no thorns in the way, the man would have been in his primitive state and no progress made in civilization and mental culture.

"Anything which cannot be enjoyed by the whole world is bad for me.

"The arbitrary would it be if I were to say that all you believed was nonsense, and all I believed was just and proper? My dear friend, I have none of me. I am required by duty to respect every creed and sect and value its religion.

"If I had been called upon to share the storms with my husband I would have done nothing but my duty which I owe him as his deserving wife. There would have been nothing commendable or heroic in it. Let there be any amount of difficulties or distresses and I think I shall be more than equal to face them.

"I rely on God and do not seek to know who are his individual messengers to me. Take any religion you like and you will find its founder was a holy man. Go to his followers and you will find holy men the exception."

When her Hindu friends tried to dissuade her from coming to study in America, she writes: "My opposition strengthens me the more. I promise myself if my efforts will be successful I will return to my native country; otherwise I will not see India again. I must not fear, but try my best and show all what we Indian ladies are like. Our ancient Indian ladies were very wise, brave, courageous and benevolent, and endurance was their badge. Let it be my badge also. I am sure nothing will harm me, or if it does it will be for my good. I must launch my fortune like a ship on the ocean of life. To what shore shall I go, to a fertile bank or a barren beach? or will it go to pieces? Let me try to do my duty whether I be victor or victim."

"Every day I learn something new. What I thought to be true yesterday I find to be false to-day, and something else to-morrow. God's ways are not known to man."

PRE-GLACIAL MAN AND THE ARYAN RACE. By Lorenzo Burge. Boston: Lee & Shepard, 1887. Pp. 272. Price 50 cts.

Mr. Burge claims that the early chapters of Genesis are largely allegorical, that they contain allegories and cryptic history of creation, of pre-glacial man, and "a record of man and his workings, agreeing with the facts of geology; and that the teachings of the allegory are necessary to enlighten and make plain the geological records." This the author holds is the first revelation made by God, and that this was made through the Aryan race.

The ciphers which appears in the record as proper names are words, the etymological meanings of which reveal the character and events of periods in the life-history of the race. Adam, for instance,

was the name descriptive of the character, appearance and of the Aryan race; Cain and Abel, names descriptive of the influences governing the Aryan for a period of years; Noah means "rest, upon consolation," and represents a period of prosperity and peace. "This history and revelation," Mr. Burge informs us, "has been purposely hidden from man until he should be ready for, and longing to receive it. Only within the last twenty-five years has it been possible for any one to decipher and understand the history herein recorded. From the present volume it appears that the plans of Deity have been apparently 'frustrated' through the disobedience of the Aryans; but in another volume the author promises to show how civilization was transmitted through the Turanian to the Semitic race, and to follow the movements of the Deity whereby he again brought the original revelation to light, and again placed it in the hands of the Aryan race with the original injunction, to deliver it to all mankind."

Mr. Burge has a very active imagination, and he has drawn upon it liberally in writing this work, the method and the conclusions of which are not likely to commend themselves to discriminating thinkers.

CHRISTIAN PARADOXES. The Character of a Believing Christian, in Paradoxes and Seeming Contradictions. By Francis Bacon. New York: Peter Eckler, 35 Fulton street. Price 5 cents.

This selection from the works of Bacon is one of the most curious and suggestive of the author's numerous voluminous productions. The "paradoxes" contain or broadly hint at not a little of the best criticism of the Christian theology which has been advanced since the days of the Reformation. It is a question whether the great philosopher could have sincerely believed in Christianity and expressed the doubts and contradictions so forcibly stated or so plainly implied in this essay. The following samples of the "paradoxes" only can be given here:

"He [a Christian] believes three to be one and one to be three; father not to be elder than his son; a son to be equal with his father; and one proceeding from both; to be equal with both; he believes three persons in one nature, and two natures in one person."

"He believes a virgin to be the mother of a son; and that very son of hers to be her Maker. He believes him to have been shut up in a narrow room, when heaven and earth could not contain. He believes him to have been born in time, who was and is from everlasting. He believes him to have been a weak child, carried in arms, who is the Almighty, and him once to have died, who only has life and immortality in himself."

"He believes Christ to have no need of any thing he doth, yet maketh account that he doth relieve Christ in all his acts of charity. He knoweth he can do nothing of himself, yet labors to work out his own salvation. He professes he can do nothing, yet as truly professeth that he can do all things: he knoweth that flesh and blood cannot inherit the kingdom of God, yet believeth he shall go to heaven, both body and soul."

ORIGIN AND HISTORY OF CIVILIZATION: or The Result of Oriental, Greek, Roman and Medieval Civilization. By Reuben Sharpe, 1888.

Mr. Sharpe makes no claim to originality of thought; but while he has nothing especially new to contribute to the discussion of the subjects taken up in these pamphlets, he has brought together a large mass of information which may be of value to those who have not the time to read more voluminous works. The author's comments are always judicious, dignified and in good spirit. He has been an extensive reader and an earnest student. In the best sense of the word he is liberal, and incidentally remarks that of the truth of modern Spiritualism in its claims of communion with disembodied intelligences he is, after many years of investigation, firmly convinced.

May Magazines Received Late.

Wide Awake. (Boston.) The fine painting of Queen Louise and her two young sons (Emperor William and his elder brother Frederick), is reproduced as the frontispiece of the May Wide Awake, which, in connection with a little account entitled His Mother's Boy, also gives a portrait of the late Emperor. This number, in its series Children of the White House, prints a delightful chapter entitled The Family of James Madison; Olive Risley Seward recounts the experience of the Seward party; The Brothers Grimm is a sketch of these delightful German writers; Mrs. Leconte's has a chapter about The Men beyond the Equator, and a most entertaining article is for youthful collectors.

The American Magazine. (New York.) The American Magazine for May comes forward with an appropriate and varied list of attractions. William Elmer Curtis begins a series of illustrated articles on the Oldest of American Cities; Charlotte Adams continues her concluding paper on The Belles of Old Philadelphia; My Dream of Anarchy and Dynamite is contributed by a gentleman whose identity will provoke considerable discussion; the concluding events of the career of the unfortunate Maximilian and his wife are vividly shown in an illustrated paper; in The Art Student in New York the author thoroughly reviews the different Art Institutions in the city.

Lucifer. (London, England.) Number eight of Vol. 1, maintains the high standard of the preceding numbers of this monthly, as is shown by the contents. What God has Theosophy done in India? is the initial article and is followed by such reading as Self-evident Truths and Logical Deductions; A Strange Adventure by the late Dr. Anna Kingsford, M. D.; The White Monk; The Buddhist Doctrine of the Western Heaven, and Christian Lectures on Buddhism.

The Unitarian Review. (Boston.) Thomas Hill opens this month's good reading with an article entitled Charles Darwin; Mohammedan Mysticism follows; an interesting sketch of John Weiss is contributed by Octavius B. Frothingham; Some Aspects of the Social Question are given; the Editor's Note-Book contains a memory of John Wise; An Easter Homily; Matthew Arnold, and a word on Islam.

The English Illustrated Magazine. (New York.) Kaiser Wilhelm I. is the subject of a timely article in this month's issue. The Mediation of Ralph Harriot is continued; also glimpses of English Homes, and Coaching Days and Coaching Wars; Agnes C. Maitland gives the opening chapter of a story entitled Lil; A Liverpool Child.

Babyland. (Boston.) As usual this month's number is well fitted for the youngest readers. The letters are large and the short illustrated stories will amuse them.

Dress. (New York.) Many articles upon health, beauty, physical culture and kindred subjects fill the May number of this worthy monthly conducted by Annie Jenness Miller.

Golden Days. (Philadelphia.) This weekly absorbs the attention of many boys and girls. The stories are all written by popular writers and the notes and extracts are entertaining.

Buchanan's Journal of Man. (Boston.) This monthly maintains its hold upon the public and is constantly increasing in circulation. The contents for May are timely and instructive.

The Christian Metaphysician. (Chicago.) He Cauteth There is an appropriate article by Dr. Addison Crabtree, and this is followed by much good reading.

Truth. (Chicago.) Articles upon Christian Science and kindred subjects are contributed by well known writers.

Mental Healing. (Boston.) A monthly devoted to the exposition of Christian Science and Divine Truth.

The Esoteric. (Boston.) A varied table of contents is found in the May issue of this monthly.

The Pansy. (Boston.) The little ones will find much to please them in this month's issue.

L'Aurore. Paris, France.
Sideral Messenger. Northfield, Minn.
The Unitarian. Ann Arbor, Mich.

Fowler & Wells Co. No. 775 Broadway, New York, have just published an elaborate Chart of Comparative Phonography, compiled and arranged for the use of Students, Teachers, and Writers of Phonography, by Alfred Andrews.

It shows at one view the vowel scales, the consonant scales, and the condensations of about a dozen systems of Phonography; so that the agreements and differences can be seen and compared.

Much information is given in the explanations that will assist in the learning and teaching of shorthand. Size 15x20. Price, 25 cents.

New Books Received.

The Secret Symbols of the Rosicrucians of the 16th and 17th Centuries. By Franz Hartmann, M. D. Boston: Occult Pub. Co. Price, \$6.

An Adventure Among the Rosicrucians. By a student of Occultism. Boston: The Occult Publishing Co. Price, \$1.

Woman: Her Power and Privileges. A series of sermons. By T. DeWitt Talmage, D. D. New York: J. S. Ogilvie & Co.

The Aryan Race. Its origin & its Achievements. By Charles Morris. Chicago: S. C. Griggs & Co. Price, \$1.50.

Marzio's Crucifix. By F. Marion Crawford. New York: Macmillan & Co. Price, 50 cents.

Souvenirs D'Un Spirite. Par Amand Greslee. Paris, France.
The National Sin of Literary Piracy. By Henry Van Dyke, D. D. New York: Charles Scribner's Sons. Price, 5 cents.

New Music Received.

Trifet's Monthly Galaxy of Music. Boston: F. Trifet. Price, 10 cents a number.

An historical, descriptive and statistical pamphlet of two hundred and fifty pages on the industries of Kansas City has been issued. It contains many interesting facts and figures relative to the business houses and manufacturing establishments of this thriving city and is copiously illustrated.

The New Prize Story

is eagerly sought for, read with pleasure or disappointment, is then tossed aside and forgotten. But ladies who read of Dr. Pierce's Favorite Prescription, read it again, for they discover in it something to prize—a messenger of joy to those suffering from functional derangements or any of the painful disorders or weaknesses peculiar to their sex. Periodical pains, internal inflammation and ulceration, readily yield to its wonderful curative and healing powers. It is the only medicine for women, sold by druggists, under a positive guarantee from the manufacturers, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottle-wrapper, and faithfully carried out for many years.

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Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

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CHICAGO, ILL., Saturday, May 26, 1888.

The Methodist "Pulpit and Pew" on Spiritualism.

The Methodist Pulpit and Pew republishes some criticisms from the JOURNAL on a late article in that magazine on "The Exceeding Sinfulness of the Great Sin" of Spiritualism, and says: "We now learn for the first time, that the resurrection of Christ is one of the facts of Spiritualism. Will Col. Bundy state by what methods of biblical interpretation he places the resurrection of Christ to the creed of Spiritualism and rejects the divine forgiveness of sins, both equally taught by New Testament writers?"

Reading the Bible in the light of fair criticism, the fact of the reappearance of Jesus at sundry times and places and to a goodly number of his disciples and friends after his crucifixion, seems well established even without any theory of infallibility in the text. Of course all evangelical Christians believe in this reappearance or resurrection; to them it is a supernatural affair; to the Spiritualist a natural fact, that is if the proof of it is sufficient, as it is to many, probably not to all. As to the divine forgiveness of sins, that is an opinion of New Testament writers, and is variously interpreted by different denominations. The reappearance of Jesus is a fact; the forgiveness of sins is an opinion—one may accept the fact and not the opinion.

The magazine editor quotes our weekly columns "as a sure co-witness against the frauds of the so-called religion, existent today." Such faithful testimony we hope ever to give, as a help to the truth which deceit would counterfeit. Does not this writer know our constant testimony and great weight of evidence of the sacred and important truth of spirit presence? Is not the RELIGIO-PHILOSOPHICAL JOURNAL published to maintain that truth against foes without and within? Do we not expose frauds as dangerous foes within? There are Methodist frauds and pious liars in abundance as this editor doubtless knows and regrets. But is Methodism all fraud and are Methodists all liars? Certainly not.

We are told that "Methodism boasts a creed, without priest, dogma or Jesuit, for its successful propagandism. It dares believe, and what is better, crystallize its belief in a creed."

The creeds we believe, the statement of leading views, are well. Men with convictions command respect, and without them there can be no power or depth of character, but the making that creed a finality is the grave error. Was not Rev. H. W. Thomas of this city, a man above reproach in conduct and character, voted out as a heretic by a Methodist conference? Was not that a revelation of dogmatism? Was there no assumption of "the priestly power the mind to fetter" in that act?

Only yesterday the majority of the Bishops and leading clergy in a great Methodist Conference bolted the doors against a few women of eminent worth and unquestioned piety so that it will take years to open the way for their entrance. Is there no dogmatism or priestly power in this weak action, of which many Methodists are ashamed, and of which the actors will doubtless be more ashamed in a few years?

We are sorry to say that the picture of Methodism as "without priest, dogma or Jesuit," is too rose colored. It is to be hoped it may be prophetic, but to make it "a sure word of prophecy" they, with all others, must put at the end of their creed: "This creed is open to amendment. We pray for more light and welcome the light bringers."

Government and Repression.

That government is doubtless the best which most effectually protects the people in the undisturbed enjoyment of their rights with the least possible infringement on their personal liberty. A parental government is for a population in a state of intellectual childhood. As the masses come to think for themselves and to act with intelligence and forethought, there will be need of less governmental restraint. Old fashioned governments of personal authority and of force are badges of barbarism and animalism. So long as men, in large numbers, are controlled by capricious impulse and appetite, or have brutal and criminal dispositions, a system of repression will be indispensable to social order.

While there is a growing percentage of people who are intelligent, rational and just, tolerant and kind, ready to comply with the dictates of the moral law without the least compulsion, and to obey its behests as naturally as planets obey the law of gravitation, there are multitudes less fortunately constituted, with whom the absence of repressive authority would be practically interpreted as a license to commit outrage and crime.

Half a century ago New England with its homogeneous population, intelligent, industrious, self-respecting and law-abiding, required very little repression. But the increasing importance of the manufacturing interests led to the immigration and importation of European *proletaires* in large numbers, to the degradation of labor, to the increase of wealth in the hands of a comparatively few, to social castes, and the consequent leaving for the West of multitudes of the best sons and daughters of New England. The result can be seen to-day in the cities and smaller communities of the East, in some of which the ignorant foreign Roman Catholic element is dominant by reason of its numerical strength. With the increase of illiteracy, which even the excellent public schools of those States have been unable to overcome, has gone on an increase of crime and of a low, brutal spirit, of which no better illustration can be given than is afforded by honors bestowed by vast multitudes, including mayors and city councils, upon the vulgar bruiser and sluggard Sullivan.

The swelling tide of immigration to our shores, while of course it has brought much intelligence, culture and worth, has brought to all the States of the Union, immense numbers who belong to a low stage of development and required to be continually reminded of the coercive power of the government to make them regard the rights of life and property. They are not fit for self-government. Their children will be, if disciplined and educated to it, but not otherwise. Men in whom the animal predominates, who are liable to swarm in the shape of mobs and who are given to crimes of violence are not beyond moral reform; but the process of reformation is slow, and the constable and policeman are as necessary as the teacher, the criminal courts jails and prisons are as necessary as the school houses and libraries. Men must be restrained until they can be induced to act from intellectual and moral considerations.

Imported ignorance and superstition have already embarrassed somewhat the operations of our free American system of popular government and made universal suffrage in connection with easy naturalization, dangerous; but popular education and the social and moral influence of the better portion of our population, native and foreign-born, will in spite of temporary obstructions finally triumph and vindicate the wisdom of our political system. This, however, cannot be done without maintaining a strong government, capable of making its power felt against all enemies of society, whether they appear in the form of mobs, or individual violators of law; whether they are of the lower classes, or millionaires forming combinations and trusts to enrich themselves by defrauding the public.

Ours is a government of the people, by the people and for the people. To make it a success the people must rise to the full stature of humanity through education and knowledge. The word people nearly everywhere up to the beginning of the nineteenth century meant an anonymous multitude, the raw material of humanity, the mudsills and underpinning of society, supporting the social fabric on its shoulders but having no part in the government. Without education, the people are, it must be admitted, mere soft clay in the hands of demagogues, or a mere mob, fickle, perverse and wrong-headed, at once the subjects and the occasion of strong government. Manhood suffrage is what modern society is aiming at, and the time is coming when woman suffrage, too, will be included among the acknowledged popular rights and the means of raising the people to a condition in which men and women will all be sovereigns in virtue of their humanity, as a disciple of the old stoic school of philosophy was, as he affirmed, a sovereign—a ruler of himself—a person in whom reason and conscience governed the passions and appetites with undisputed sway.

"In Arms Against Spiritualism."

Is the title given in the New York Herald to its report of a Swedenborgian sermon by Rev. S. S. Seward, of that city. The Diss De Bar trial stirs up the clergy and other opponents of Spiritualism, and an assault all along the lines is the result either of this aroused feeling only, or of a preconceived clerical plan growing out of it. "For ways that are dark" against heresy the bigoted sort of clergymen are always ready, "and for

tricks that are vain," they are equally notorious.

The righteous indignation of this New Church pastor is stirred by the testimony in that trial that Mr. Marsh had been led into Spiritualism by Swedenborgianism. The preacher should be justly credited with saying that "to be in sympathy with modern Spiritualism is not to believe in all the frauds of charlatan mediums." He quoted Bible texts to show the truth of the New Church theory that mankind are guarded and guided by "angelic ministrations," which is exactly the spiritualistic theory, verified by many facts as well as by Bible texts. Yet he asserted very impressively that "the New Church is utterly opposed to the whole tendency of modern Spiritualism which knows next to nothing of the real nature of the spiritual world and the philosophy of creation, and its whole tendency is not to lift up and exalt the natural world as a place of preparation for another, but to degrade the spiritual world to the level of the one we live in. Swedenborg taught that to see spirits was a danger, for they are apt to be evil and to mislead," and more of kindred assertions, closed up by assuming that the New Church taught "the grandest, the most comprehensive and most harmonious system of truth ever promulgated by man." Easy it is to assert and assume in such cases.

Swedenborg gave them their views, saw angels, talked with them, visited heaven and hell, and they believed all he said. If patents are granted in heaven it would seem that in their view, the great Swedish seer had a patent granted him to know truth from error and bad angels from good ones. To see and converse with angels or spirits was safe for him, perilous for all others who have no patent.

Had we best avoid seeing men on earth because some are bad and may mislead us?

His emphatic assertion that Spiritualism "in its whole tendency" is not to lift up this world and this life as a preparation for another, but to degrade the spiritual world to the level of this we live in, is a base and bare falsehood, proved to be false by the teachings of all representative Spiritualists and the visions of all spiritual seers, who unite in pointing to a higher state beyond, and in teaching that the true life here leads us upwards over there. Much in the books of Swedenborg is true and inspiring, and is in full accord with the higher teachings of modern Spiritualism. Much else is clouded by his heritage and education in the old style of dogmatic theology.

Ingersoll says he can forgive Swedenborg a deal of nonsense because he said that he saw John Calvin in hell, and the lower hell of his grim theory is endless and hopeless.

Read Swedenborg with fair discrimination and he is a great help, but to read and accept all is like eating fish and swallowing bones as well as meat—the choking is distressing.

The Spiritualists Have Dr. Tucker and the Tabernacle Pastor in a Very Tight Place.

The Brooklyn Eagle is entitled to great credit for bringing before the public one of the prominent trustees of Dr. Talmage's church; and by giving a history of his early life and describing his present method of diagnosing disease and prescribing therefor, it lifts the veil from the life of a man who, while posing as a devout churchman and contributing to the support of an orthodox minister, receives assistance daily from the spirit side of life. In the Eagle of May 12th we are furnished with a comprehensive review of the position assumed by Dr. Tucker, and also that of Rev. Dr. Talmage who, as is well known, on April 29th, attacked Spiritualism, "he said, 'is unclean and abominable, the mother of insanity and the ruin of the soul; a sham that works in the night because the darkness favors deception.'" The first person in Dr. Talmage's congregation to shake hands with him and congratulate him upon his denunciation of Spiritualism was Dr. Tucker, president of the Tabernacle Board of Trustees and an elder of the church.

Ex-Judge Dailey came to the defense of Spiritualism, challenging Dr. Talmage to a public discussion. He, however, declined ex-Judge Dailey's proposition with scorn, and in the interview given to an Eagle reporter on the subject he rapped the Spiritualists harder than ever, describing them as beings loathsome alike in mind and body. Then they made a most astonishing statement to the effect that while Dr. Talmage was throwing such heavy verbal rocks at Spiritualism generally, he had a spiritualistic circle of his own in the Tabernacle, headed by Dr. Tucker, and that they believe in spirit communication with mortals and that Dr. Tucker is a medium, and conducts all his physician's practice as a medium and that Dr. Talmage is well aware of these facts, and so are the Board of Trustees, the only difference between Dr. Talmage and the trustees and the other Spiritualists being that he believes in Spiritualism with a limit, drawing the line at Dr. Tucker's specialty, and they believe in giving all the mediums an opportunity. An Eagle reporter was sent to see how Dr. Tucker conducted his practice and found that he really did go into a trance and undertake to diagnose the disease of a man who was hundreds of miles away at the time and of whom he knew no more than the name and age; that he not only did this, but also made the diagnosis with the greatest accuracy.

Rev. Dr. Talmage said he knew of scores of cases which the doctor had diagnosed in his singular way with remarkable accuracy

and of much good done by him. He considered that Dr. Tucker had an "additional insight," which, however, was not clairvoyance. He was not a Spiritualist. Spiritualism, as Dr. Talmage understood it, was the coming and going of spirits from realm to realm, and the power of mortals to communicate with them, a very different thing from Dr. Tucker's gift.

A dispatch from Bridgewater, Mass., to the Eagle, printed the next day after this talk with Dr. Talmage, stated that Dr. Tucker had lectured in the hall there under spirit influence and spiritualistic auspices, and that a host of the Spiritualists of Massachusetts looked up to him as one of the great apostles of their cause. They said he gave out that the secret of preparing the remedies used in his practice was imparted to him by the spirit of an Indian chief.

A reporter of the Eagle visited Dr. Tucker again. He related his most remarkable history. At the age of 14, he claimed the spirit of his uncle spoke through him to his father and sang his favorite song and did many other things to prove his identity. In the trance state he filled the pulpit of the Unitarian Church of Norton, Mass., on two Sundays and the Baptist Church one Sunday. At a later period his uncle's spirit again definitely announced its presence to him by a bright light and a voice, saying: "I will be always with you." Dr. Tucker still denied that he was a Spiritualist or could be classed as an associate of Spiritualists at any time of his life. Afterward he said he had "cut loose from Spiritualism" because of "its downward tendency." When asked what Spiritualists believed in which he did not believe, he failed to establish any difference except that most Spiritualists seek communications from the dead while he merely received them. It was the seeking, he claimed, which was wrong, and which Dr. Talmage very properly denounced.

In connection with this review of the case the Eagle alludes to ex-Judge Dailey as follows:

At the Universalist Church of Our Father, in Grand avenue, near Fulton street, ex-Judge Dailey lectured before a very large audience on the spiritual nature of man. In conclusion the lecturer assailed Dr. Tucker as a clairvoyant trance medium who had been subject to supernatural influences and a spirit medium for the imparting of knowledge to mortals and who yet cringed before Dr. Talmage and congratulated him on his assault upon what he knew and admitted to be true. He denounced Dr. Talmage and his trustees as men who countenanced Spiritualism among themselves and attacked and vilified and slandered it in others. What should Tucker care for the wrath of Talmage if he was engaged in a high and holy calling as an instrument in the hands of spirits for the good of mankind?

Rev. Dr. Canfield, pastor of the church, presided. He introduced ex-Judge Dailey as a man of unusual integrity and un-questioned intellect, whose message was well worth listening to for its own sake.

The Free Religious Association has done more, perhaps, than any other religious organization in bringing face to face before large audiences, speakers representing different religious and philosophical systems. For instance, at its next annual meeting to be held in Tremont Temple, Boston, on June 1st, Mr. W. J. Potter, the gentlest and mildest, yet the most truly radical preacher in New England, will make the opening speech. Mr. Edwin D. Mead, who is Emersonian in his religious thought, will read a paper on "The Impending Revolution in Religion." Rev. Hugh O. Pentecost, Rev. E. P. Powell, and Mr. Hugenoltz, from Holland, and leader of a free congregation there, are announced for addresses at the same session. In the afternoon, "Mutual Missionaryism, or, How the Religions may help each other," will be discussed. Rev. M. Mangasarian, a native Armenian, once an orthodox minister, but now an "ethical cultist," Mrs. S. L. Baldwin who has resided in China as a missionary's wife, Mrs. E. D. Cheney, a Boston transcendentalist, Solomon Schindler, a Jewish rabbi, are among those who will take part in the discussion. After such a variety of thought as is promised from native and foreign speakers, during the morning and afternoon, the usual evening festival will, doubtless, afford relief even to the cultured Free Religionist. But then at the festival after the supper there is generally from two to three hours speaking! One is never quite certain what a Free Religionist believes until he hears him define his position—and not always then—but that he enjoys his religion is sufficiently evident from the fact that he will listen to addresses from six to eight hours on one day, and then regret that the papers and speeches were so short and that the time could not be extended. It must be admitted that the speaking generally is of excellent quality; but the practice of inviting to the platform men just emerging from orthodoxy, while it gives encouragement to such, and for that and other reasons is, doubtless desirable, results in bringing before the audiences of the association a great deal of thought that is immature and of no value to real thinkers.

It has been an open secret for some months that the Concord School of Philosophy is to have no session this year. In view of this fact there are many who will be glad to learn that there are to be given from June 18th to July 7th at Farmington, Conn., thirty lectures, two a day, morning and evening, upon historical, ethical, educational and economic subjects. No detailed programme has yet been published, but a circular says that they will treat of the following subjects: "Medieval Catholic Thought as embodied in Dante;" "Modern Catholic Thought as represented by Rosmini;" "The Pagan Renaissance as summed up in Goethe's Faust;" "Modern Religious Thought as exhibited in Tennyson's In Memoriam;" "Bodily Training as a Branch of Pedagogy;" "Mental Training as a Branch of Pedagogy;" "The various Theories of Ethics and Ethical Sanctions;" "Economics, in their Ethical and Educational Relations."

GENERAL ITEMS.

Lyman C. Howe speaks at Muskegon, Mich., the first two Sundays of June, and will attend the annual meeting at Sturgis, June 15th, 16th, and 17th.

G. H. Brooks arrived in this city last week. He contemplates taking a trip West. He will be at the Haslett Park Camp Meeting, Mich., which commences July 26th.

Mrs. Laura A. Grant, Rec. Sec. S. M. R. A., would like to correspond with a first class slate writing medium, with a view of engaging one for the annual meeting to be held at Morristown, Minn., in June.

There is said to be a queer old fellow in Boston who has devoted years of time and a fortune in money to the collection of elaborate statistics which go to show that the more dogs there are in a community the more wicked the people of the community.

J. N. Blanchard, vice-president of the society at Delphos, Kan., writes: "The First Society of Spiritualists of Delphos, Kan., will hold its annual meeting June 3rd and 4th. Hon. C. B. Hoffman of Enterprise, and other speakers will be present. Business of importance will be transacted. Let all come who can."

President Coverdale of the Y. P. P. S. writes: "Mr. John Slater, test medium, will appear again next Sunday, afternoon and evening, at 3 and 7:45 P. M., at Martine's South Side Hall, Indiana Ave., and 22nd St., before the Young People's Progressive Society. The friends are requested to come as early as possible."

Certain esteemed correspondents, whose experience and business ability render it inexcusable, in long personal letters to the editor, are in the habit of mixing in here and there in a sort of "catch as catch can" style matters of business that must go to the counting room. This should never be done; it is not only likely to lead to mistakes and confusion but is an act of carelessness amounting to an offense.

The New York Sun says: "The Methodist National Conference has refused to make the [nasty] tobacco [chewing] habit a barrier to a candidate for the episcopacy, and its decision will meet with public approval. The attempt to dictate what personal habits, not noxious or immoral, a clergyman shall or shall not form would be ill-advised, even on the part of so important a body as the General Conference. The use of tobacco does not prevent a person, even though he be a minister, and a Methodist at that, from accomplishing much for the welfare of his fellow men."

Dr. Tanner, the famous faster, is visiting in Elkhart, Ind. He now resides in New Mexico, where he has a ranch of fifteen hundred acres, and is interesting himself in a founding association, to be conducted on vegetarian principles, and a part of his mission to Indiana is to secure forty infants. The doctor is surgeon for the association, and he expects to secure the children in Elkhart and surrounding cities. He lives on one meal a day—breakfast. The founding home is an experiment intended to demonstrate that the baser passions are aroused principally by the use of animal food. He expects to make good children, as well as long lived ones, by feeding them one meal a day of a light vegetarian diet.

It is said that the Mormon problem in Augusta, Ga., has reached proportions which make it pressing for solution. There are now in that city one hundred and fifty Mormons who are taking steps for their organization as a local congregation. The elders preach now in the houses of their members, but their membership is growing so large that they propose building a church for regular services. Their converts are carried to Groveland for baptism. A household once committed to the tenets of their faith, the elders begin their pastoral work in the family. A case was reported lately in which a prominent convert had a vision in which he was commanded to take up the marriage relation with three sisters who have recently joined the band.

Helen Keller, the eight-year old daughter of Capt. Keller of Tusculum, Ala., lost all her senses except that of touch, by an illness contracted when she was nineteen months old. Her father wrote recently to Mr. Anagnos of the institute for the blind, at Boston, to know if there was any one there who could teach his child as Laura Bridgman had been taught. Miss Annie M. Sullivan thought that with a certain amount of preparation she would be able to undertake the task. She studied Dr. Howe's methods with great care and intelligence, and then started for the south. In twenty five days she had taught the child so well that she could write a letter that many children of her age blessed with all their faculties might envy. Miss Sullivan says that she never saw so bright a child or one so thirsty for knowledge; and yet, all her information, must be acquired through her finger tips, as she can neither speak, hear nor see.

It appears from the Tribune that a novel Sunday school has been started in this city. A Sunday school with the idea of Christianity eliminated is something new in the Christian world. And yet at Rauchman's Hall, corner of Lincoln avenue and Halsted street, just over the city line and in Lake View, such a school has been organized. There were in attendance about eighty bright-looking and neatly dressed children from four to twelve years of age, several teachers, and a score or more of fathers and mothers. The school was started as an experiment, and if it is successful schools of like nature will be established

on the South and West sides of the city. The North Side school is under the direction of committees appointed by the Social Turnverein and the ladies' society connected therewith and the Arbeitsverein of the North Side. The object of the school, as declared by its organizers, is practical education. Instead of being drilled in biblical literature, the children will each Sunday morning receive instructions in music, natural history, geography, etc. Late exercises consisted of a "Spring Song," and the reading of a child's story by one of the teachers, who questioned the children at almost every sentence as to the meaning of certain words. It was an ordinary Sunday school with Christ left out.

Miss Jennie B. Hagan's lecture engagements for July, August and September are as follows: July 1st, Hanson, Mass.; the 4th to 9th, Parkland (Penn.) camp meeting; the 14th to 18th, Harwich, Mass., camp meeting; the 20th to Aug. 3d, Casadaga, N. Y., camp meeting; Aug. 6th to 12th, Onset Bay camp meeting; the 13th to 21st, Sunapee Lake camp meeting; the 22nd to 25th, Queen City Park camp meeting; the 26th to 31st, Etna, Me., camp meeting; Sept. 2nd and 9th, Bridgeport, Conn.; the 16th, 23d and 30th, Trenton, N. J. Miss Hagan will be pleased to make week evening engagements during the month of June in the vicinity of Boston and Worcester, Mass.

K. G. W. writes: "A medium's meeting has been opened at Gleason's Hall, 523 West Madison Street, at half-past 2 o'clock on Sunday afternoons. These meetings have been inaugurated by Mrs. Belle F. Hamilton, an excellent test medium, and she hopes to have the hearty co-operation of other good mediums to make them the means of much good in spreading the truths of Spiritualism. Mr. Gleason made some interesting remarks, and Mrs. Hamilton's controls gave a test to nearly every one present. Mrs. Holton, a musical medium, and Mrs. Wilson were present, and added much to the interest of the occasion. The tests were so clear as to admit of no doubt of identity. The meetings are calculated to serve the higher interests of Spiritualism. They deserve the confidence and patronage of our people and the public."

The *Eastern Star*, published at Bangor, Me., has passed into the hands of E. Schuyler Wardwell.

Orthodoxy vs. Spiritualism.

Orthodoxy versus Spiritualism, is an answer to the sermon of Rev. T. De Witt Talmage against Spiritualism, by Hon. A. H. Dalley. Although this was delivered in May, 1884, it is especially appropriate at this time, after the tirade of Talmage delivered April 29th, on the same subject. Judge Dalley is a fair-minded believer in Spiritualism, and states facts and truths that cannot be gainsaid. Thousands of copies of this tract should be distributed to vindicate the cause so dear to many hearts. Price only five cents. For sale at this office.

Prof. Cones, and Animal Magnetism.

A. E. Carpenter, Editor of the Religio-Philosophical Journal.

I have read with the deepest interest the lecture delivered by Prof. Cones of Washington before the Society of Psychical Research, and I wish personally to render my thanks to him for writing, and to you for publishing, so able a discourse.

I hope no one who reads the RELIGIO-PHILOSOPHICAL JOURNAL will fail to give it careful perusal. I wish, however, to make some kindly criticism of his remarks upon animal magnetism, which he claims to be the key to all psychic phenomena. I know very little about Theosophy, much less I am sure than Prof. Cones and other learned students of occultism. His description of animal magnetism may or may not be correct, as it is an agent so subtle in its character that its very existence has been denied by many successful experimenters in practical psychology. If such an agent, force, fluid, essence, or what not, does exist, his description of its purposes and action are finely rendered and are deserving of every consideration; but when he says that no one has the hardihood to deny its existence, I think he has not consulted many of the leading investigators of Hypnotism, who certainly do not recognize or admit the presence of any such agent as animal magnetism entering into the different phenomena presented by the hypnotized subject. In fact, some of the French investigators, also the German, and several of their followers in this country, one of whom I heard lecture on the subject of Hypnotism in the National Museum at Washington, claim that all the phenomena of Hypnotism, both mental and physical, are the result of purely physical causes. That susceptibility of the mind to suggestion upon which it acts, depends entirely upon a peculiar condition of the nervous system, and that the clairvoyance, clairaudience, etc., are only an intensified and exalted action of the physical senses. The materialistic scientist utterly ignores the existence of anything spiritual, or that which approaches the spiritual, like what is called animal magnetism. The physical organism is the beginning and the end of all consciousness, and the physical senses the only avenues through which mental impressions can be received or given; hence clairvoyance or any other extraordinary phenomena of a kindred nature, is only an intense expression of the special senses which occur in what is known to them as the hypnotic state. Animal magnetism nor any other agent or medium exists through which one mind may impress another or one person affect another in any way whatever.

Hypnotism, with all its varied and wonderful phenomena, is an ecstatic state which sharpens and magnifies the ordinary senses to a wonderful degree. To illustrate: A person in the normal condition blindfolded may see through a half-dozen thicknesses of common muslin cloth; hypnotized he might see through a dozen folds. Normally he may see to read a certain sized print twenty feet away; hypnotized he can see to read the same sized print forty feet away. That they are right to a certain extent I admit, but that they are wholly right I am glad to join with Prof. Cones in denying most emphatically. The existence of what is called animal magnetism I believe in as firmly as Prof. Cones, and my opportunities of investigating its

action have been equal to any man's in my opinion, either in this country or Europe. Now I want to call the attention of investigators to what I believe to be an important error on the part of the students of hypnotism, and I notice that Prof. Cones has evidently made the same mistake when he refers to the moral bearing of the influence of the magnetizer over the magnetized subject. The idea is conveyed that there is no limit to the control of the magnetizer over the subject in the responsive or hypnotic condition. My experience has taught me that this conclusion is an error, as in my opinion it ought to be. There is always a reserve of personal resistance in the mind of the magnetic or hypnotic subject that can not be overcome. In fact any firmly fixed impression that existed in the sensitive mind previous to being hypnotized can not be overcome by the magnetizer. Any deep secret which the subject has been strongly impressed to keep, can not be obtained from him while hypnotized. Thus a person belonging to the masonic order could not be made to reveal its secrets. While the subject will speak readily enough of trivial matters that he would hesitate to reveal in his normal state, he will not confess the profoundly important secrets he may possess; neither can he be made to violate any strongly fixed moral principle that he entertains.

The influence of the magnetizer over his subject is limited and temporary; limited by the strongly fixed ideas of the subject, and is often entirely obliterated by the first sound sleep into which the subject enters. The dangers of magnetizing or being magnetized are far less in my opinion than is suggested by Prof. Cones. That a person can never be the same person after being magnetized is not only true of magnetic experiences but every other. Knowledge of anything may prove disastrous, but the old aphorism that safety never lies in ignorance is after all true. The importance of being acquainted with animal magnetism in the study of psychic phenomena cannot be overestimated, and I agree with Prof. Cones that it is the key to the whole field of investigation.

I consider it perfectly safe for any one to magnetize or be magnetized after receiving proper instructions from an experienced operator. That a person may learn nothing of animal magnetism by witnessing experiments I doubt. In fact if there were no other way to learn of the phenomena except by experience in our own person, there are some who would never know anything of it. But a person who could not experience it might observe the phenomena in others, as one who has not talent for music himself may enjoy the gifts that others have in that direction, and might also learn the principles of music.

Nevertheless it is largely true that psychic phenomena must be investigated by the exercise of our psychic perceptions and we can know comparatively little about them until our soul senses are open to their recognition. Therefore Prof. Cones' criticism of the attitude of materialistic scientists in their investigations are just and true and most admirably stated.

I do hope that the Eastern branch of the Psychic Society will incorporate his able, clear and comprehensive lecture into its report. I greatly fear that this will not be done as thus far it does seem as though their methods were conducted in a way to dodge the main question, and their time mainly devoted in finding "how not to do it."

The suggestions made by Prof. Cones are simple and plainly stated, and can be followed to successful results as I know from long personal experience.

Boston.

A. E. CARPENTER,

For the Religio-Philosophical Journal.
Analogies for Immortality.

B. F. UNDERWOOD.

The *Christian Register*, of April 19, 1888, says that "it can not be denied that there are in the phenomena of the life which we see, analogies that point hopefully to a life beyond death, which we can not see." A few extracts will show the character of the "analogies" to which the *Register* appeals. "Centuries can not kill a seed. A kernel of the corn stored in Egyptian granaries before the building of the Pyramids, if planted to-day, would become a wheat-sheaf. A tree never dies a natural death; or rather, it dies every year, and its life passes into a new outer layer which replaces that of the former year, so that it can perish only from mechanical causes or from encroachments of parasitic plants or insects. What a multitudinous life that gives no sign in winter, bursts every spring from nooks and crevices where it lay dead," etc. "The seed when it falls into the earth, springs into life only through death." Unnumbered forms of insect life are developed from the death, the shroud, the sepulchre of an anterior life. In higher forms of being, death is the perpetual fertilizer of life, sustains life, feeds life, and all the life that now exists on the earth is the product of death. It is only by the constant waste, destructions sloughing off of the life that has been, that we retain our hold on the life that is, and let death cease in any portion of the vital organism, life expires. In fine, throughout all nature, death is literally "swallowed up of life," and when we take in any comprehensive view of the world, we might as mere scientists, ask the apostle's defiant question, "O grave! where is thy victory?"

These "analogies" have seemed to many to give encouragement and support to the doctrine of the immortality of the soul; but one must already believe the doctrine to be much impressed by such facts as the *Register* cites. The growth of grain from a seed, the renewal of life in the spring and the development of insect life from "the shroud, the sepulchre of anterior life" are indeed, wonderful phenomena entirely beyond our power to explain, but the facts give no intimation of persistence through all changes, of identity and consciousness. They are illustrative only of the continuance through limited periods of species by the process of reproduction. The individuals die, but not before they have supplied seed or germs—portions of their organism—for the development by nutrition and assimilation, of other individuals more or less like the parent forms. The individual, as such, perishes, but the influence of each individual persists through all the successive generations. In the process of germination in the vegetable world, and in the successions of forms by dissolution and reproduction, throughout the realm of insect and animal life, are no analogies, so far as I can see, that point to the persistence of man's identity as an individual after physical dissolution. They are phenomena which correspond, in essential characteristics with the processes, death and reproduction, by which the human race endures through centuries, while individuals disappear, after contributing each his physical and psychical influence to the sum total of human life.

The fact that a kernel of corn which was stored in an Egyptian granary thousands of years ago, may, if planted to-day, sprout and grow, affords no analogy indicating that man as an individual, conscious being will live forever. The kernel of corn, preserved by accident from external influences, such as are necessary to disturb its molecular mechanism and develop its potential forces, once planted in the ground, responds to its environment, and the usual process of reproduction and decay, arrested in this case thousands of years ago, is resumed. There is nothing here suggestive of the immortality of the soul. "Centuries cannot kill a seed," provided it is protected from external forces; but a minute suffices to kill it if it is exposed to intense heat. The seed when planted germinates and produces individuals of its kind, similarly as human parents produce offspring after their kind. Where is the analogy for immortality?

I do not wish to be understood here as denying the possibility or even the probability of man's immortality. I certainly have no prejudice against this doctrine. Indeed I wish it may prove true. If I do not accept it, it is simply because the evidence is lacking necessary to produce conviction in my mind. It is not more wonderful that I shall live under conditions now unknown, than that I have come into existence and feel and think as I now do. This life is as mysterious as any life can be. I do not therefore object to the theory of another state of being on grounds of antecedent improbability and do not say that the theory is without any foundation in nature; but I am of the opinion that nothing is to be gained by appealing to such analogies as those which the excellent journal, the *Christian Register*, so confidently adduces.

If the "manifestations" of Spiritualism really prove that human beings who have lived upon this earth and are no longer among us in bodily form, are still alive, even though unseen, and are capable of making their existence and identity known, it is a fact of more importance, considered as proof of a future state, than all the "analogies" ever adduced in support of the doctrine. If this is susceptible of proof beyond the possibility of reasonable doubt, it is strange that Spiritualists generally do not make more strenuous efforts to conduct series of investigations under conditions admitting of scientific verification. I know it is claimed that this has already been done many times, and that there are those entirely competent to investigate the subject, who have been convinced by the proof. This I shall not deny, but such investigations, if they result so favorably, ought to be repeated as frequently and in as many places as possible, and without impatience or intolerance toward those who, in their skepticism, insist on every possible precaution against mistake or fraud.

The fact that man, as an intelligent being, survives physical dissolution, if demonstrated would neither prove nor imply man's immortality, but it would be sufficient to satisfy people generally, or at least to give them much comfort in hours of bereavement and sorrow.

"Yes; I shall break the engagement," she said, folding her arms and looking defiant; "it is really too much trouble to converse with him; he's as dead as a post, and talks like he had a mouthful of mud. Besides, the way he hawks and spits is disgusting." "Don't break the engagement for that; tell him to take Dr. Sage's Catarrh Remedy. It will cure him completely." "Well, I'll tell him. I do hate to break it off, for in all other respects he's quite too charming." Of course, it cured his catarrh.

The Philosophy of Cure, Dr. E. B. Babbitt's latest work, though complete in itself constitutes the first of a series of works which come under the head of Human Culture and Cure. Dr. Babbitt's works have met with great success, and now that his Health Guide and Manual are out of print and none in the market, this pamphlet will no doubt fill the vacancy. Price, 50 cents, postpaid. For sale here.

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A Medium's Meeting, conducted by Mrs. Belle F. Hamilton, will be held on Sunday afternoons, at 2 o'clock, at Gleason's Hall, 523 West Madison Street, entrance on Bishop Court. Good mediums will be present and tests given.

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The Chicago Association of Universal, Radical, Progressive Spiritualists and Mediums Society meets in Spirit's Liberty Hall No. 517 West Madison Street, every Sunday, at 2:30 P. M., and 7:30 P. M. The public cordially invited. Admission five cents.

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E. J. MORTON, President.

Spiritual Meetings in New York.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock, at 128 West 43rd Street, New York.

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Grand Opera House, 23rd Street and 8th Avenue—Services every Sunday at 11 A. M. and 7:45 P. M. Conference every Sunday at 2:45 P. M. Admission free to each meeting.

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The First Society of Spiritualists of Saratoga Springs, N. Y., meets every Sunday morning and evening in Court of Appeals Room, Town Hall.

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Masked Robbers.

EMMA TUTTLE.

I cannot find myself. I wonder where
In life's wild journey I have been diffused;
At no one moment was I overpowered;
I know not what masked thief should be accused.

The woman whom I used to call myself
Was full of hope, and faced the cheering sun;
She sang of heaven and life's grand victories,
But it is long since I have voiced 'em one!

In vanished days her wraith for good, with zeal,
And counted not her hours of weariness;
Clasped hands with fellow-laborers, and felt
That those who live most nobly live to bless.

But life's highway is crowded thick with thieves,
One steals your time, another strength, for naught;
One dines your ears with ceaseless talk, the words
Of which are strangers to ennobling thought.

The most devouring ones are leeches born
Who fasten mute on some nobler life;
And sap it, till it withers, and then, when
Too weakened and too silent 'e'en for strife,

Nature is full of parasitic thieves
In all her realms, but human parasites
Defy the fell destroyer which relieves
The hapless tree, choked by some growth which
blights.

The pruner's axe relieves the hampered tree,
And frees it from its speechless enemy.
It is no crime; but poor humanity
Has only locomotion to get free!

Alas! I see the gang of robbers bold
Which must be followed me mysteriously;
Their leader is a lady, Sympathy,
Who bears the chains which bind and tether me.

Behind her comes a motley retinue
Ruled by the impious tyrant known as Want.
I see their hungry eyes, their clutching hands,
I feel my poverty and cry, "Avaunt!"

"I cannot yield you all my precious time!
I cannot give you all my needed strength!
I have this bit of existence, hurrying fast
The sunset comes, the shadows grow in length."

Selfish and hard of heart! Want's victims cry,
The aged better and support implore;
The toddlers grasp my fingers to be led,
The young desire instructions, tried before.

The lonely cry for company, and take
Your ears to lodge their little sorrows in;
The matrimonial bankrupts beg and moan,
Albeit they strangled on the shoals of sin.

Pretentious grasps after fame's fair flowers
Beside their shoulders are you are aware
And read their rhymes, asking advice and praise,
Though while they read deliverance is your prayer.

By industry and self-denying strength
You win a little heap of magic gold;
This you essay to use for high delights
Which even as baser things, are bought and sold.

You see a lovely garment, jewels, flowers
And reach to take them. Hark! a hollow cry
Comes from a fellow traveler, "Look this way!
Canst thou luxuriate while I starve and die?"

You give your treasure. Self-denying love
Is not so hard to lavish, as to feel
You pass by suffering which you might assuage,
So trembling Beauty lies "neath Duty's heel."

And so the years go by. Forevermore
The hollow tumult sound from hungry souls,
And what avails an opulence of life
If want's assault, like never-dying ghoul's?

What comfort can one take when one must feel
That thousands suffer and the world goes wrong?
And yet I hold self-justice first of all,
And I will break into a triumph song!

At last I find myself. In God's great whole
No smallest fraction of a life is lost.
Some one has gained the portion I gave up.
It matters not whose life has least, or most.

Berlin Heights, O.

SPIRITUALISM IN MANY LANDS.

The Akhals of Mount Lebanon.

Sheik Bechir has for some years devoted his time, singular as it may appear, to the cultivation of magic, and the stories he relates of his interviews with immaterial beings are novel and startling. At times he will place between the hands of two persons sitting opposite to each other, when, after the recital of certain passages, taken indiscriminately from the Koran and the Psalms of David, it will move spontaneously round, to the astonishment of the holders. A stick at his bidding will proceed, unaided, from one end of the room to the other. On two earthenware jars being placed in opposite corners of the room, one being empty, the other filled with water, the empty jar will, on the recital of certain passages, move across the room. The jar full of water will rise on the approach of its companion, and empty its contents into it, the latter returning to its place in the same manner that it came. An egg boiling in a saucepan will be seen to spring suddenly out of the water, and be carried to a considerable distance. A double-locked door will unlock itself. There cannot be a doubt that an unseen influence of some kind is called into operation, but of what kind those may conjecture who like to speculate upon such matters.

But it is in the more serious cases of disease or lunacy that his powers are called into play. Previous to undertaking a cure he shuts himself up in a darkened room, and devotes his time to prayer and fasting. Fifteen, and sometimes thirty days are thus passed in seclusion and fasting. At last, one of the gentry, described by him to be much of the same appearance as human beings, will suddenly come before him and demand his bidding. He then states his position, and requires assistance in the case he is about to undertake. The gentry replies at once that his request is granted, and encourages him to proceed. That the Sheik stoutly maintains his intercourse with spiritual agents to be real and effective is unquestionable; and, indeed, the belief in magic, and in the interposition of an order of unseen creatures in worldly affairs, at the bidding of those who choose to devote themselves earnestly to such intercourse, is universal throughout the entire population. There are priests who affirm that the Psalms of David contain an extensive series of necromantic passages, which, if thoroughly understood and properly treated, would place the world entirely at man's disposal, and invest him, through their medium, with miraculous powers.

Instances could be multiplied in which the most extraordinary and unaccountable results have been brought about by the intervention of individuals who make this communion the subject of their study and contemplation. But as the ears of Europeans could only be shocked by assertions and statements which they would not fall of holding to be utterly fabulous and ridiculous, the subject is merely alluded to in these pages to indicate the existence of a very prominent and prevalent belief in Lebanon.—Wm. Hewitt.

Spirits Singing.

To the Editor of the Religio-Philosophical Journal.

I wish to tell you of an experience we have had at our house. I do not know whether it is an unusual occurrence for one to hear spirits singing, as my husband has several times. About a year ago, just after retiring for the night was the first time, and again about ten days ago. Last evening at our home circle, male spirit voices sang "The Star Spangled Banner," and something besides with which he was not familiar, and as soon as he had retired for the night they again sang "The Star Spangled Banner." Sometimes the voices are both male and female. We are obliged to talk quite loudly to make him hear, as he is partly deaf. He is the only one who heard the music.
MRS. L. H. MACK.

Experiment and Mystery.

A Paper Read by Mrs. F. E. Odell, at the Quarterly Meeting held at Lapeer City, Mich., April 14th and 15th.

Everything with which we are associated comes to us freighted with some form of mystery. The original thoughts which evolve forms and existences as the concept of Deity, wear the most perplexing attitude of all, yet who can solve life, being and death? Who so wise, even as to fully expound one of the first principles of animated nature? The concept of stars and satellites, with their great central orb, the sun; the mighty currents of repellant and attractive forces; the very boughs above your heads, the verdant green beneath your feet, the trickling rill and silent rock, the majestic mountain and undulating vale, all speak with a mystified aspect, while the presence of companionship, the sweet faces of dear little children, the bowed forms and whitened heads of old age, appear to us none the less mysterious. What weapon of defense or fortified for a have we for use against this almost impenetrable veil, against this web of mystery which surrounds us with its mystified forms of light and darkness, enveloping every act and movement of our lives?

Our strong hold of defense is found in experiment, and our safeguard and fortification consists in proper investigation. That "life is an experiment" has been most truly expressed. In our dealings with the physical universe, in our relations with mind and its exquisite intricacies, the test of experience is essential and indispensable. In our pursuit of these thoughts to you, we do not wish to convey the idea that there is no sound basis for logical reasoning, no certain process whereby deductive truth may be established; on the contrary, as we offer a few analogies and definitions of our subject for consideration, we hope to be the occasion of awakening broader and deeper ones, which may flow into your minds with spontaneous and reflected brightness and truth. The mysterious workings of brain action evolves thoughts and emotions, the imagination beyond the power of human language to express; therefore the brightest, purest and best emotions of the soul never reach the surface of expression; but like the diamond with its myriad coruscations of light hidden in earthly soil, they lie imbedded in the mire of doubt and perplexity awaiting the master hand of time to unearth their dazzling richness and rare brilliancy.

The relation of principles and their effects as subjugated by the human will, would seem to admit of no farther speculation or conjecture, as thought and its agitation are apparently paramount in every disposition of fate; yet revolution after revolution arises in special distinction wherein mystery's thickened mists hover over us, awaiting the untiring zeal of renewed experiments. Past events culminating and descending to our day and age, fringing the line of coming events with anxious inquiry, accompanied with vital issues of reform and its prerogatives, are touched and swayed like all else by circumstance and human investigation; therefore these issues of reform and of human interest, coming in a motley array, and with a detached display of radical and conservative ideas, consisting of moral and religious, social and political convictions tinged with the same vein of mystery, and correlated facts that border the destinies of inferior existence, are tried and tested by experimental knowledge. Then, when we cease to wonder as every circumstance in life is hinged upon some preceding one, and succeeding events are but the eliminations of transpiring ones, and that more than finite power, must needs be, to compass the whole extent of life? Again, we need not wonder that to our limited comprehension mystery's vivid foot-prints are written everywhere and with index-finger points we are momentarily warned of her presence.

The results of experimental endeavors have brought to the front the conservative plans of religionists, the body politics of nations, the concentrated power of capital; the swerving undulations of labor organizations, the extension of secular movements, and of primal purposes, as the birth-right of mental, moral and intellectual vigor. In like manner a corresponding degree of mechanical innovations have met us, with genius in her masterful capacity of developing the arts and sciences. Then we may glean the lesson that by undaunted applications of experiments, unknown facts are revealed and practical truths illustrated for the benefit and enlargement of human minds.

In conjunction with this thought comes the direct conclusion that every systematized form of work and organization, as well as every individual act and effort conceived and executed by human will and action, must necessarily contain the germ of some truth, planted amidst manifold errors and untried realities. Then are the facts of successive changes, diverging demonstrations and diverse statements given out by human thought and conception, as connected with the varied occupations and departments of human life, the least strange in their varying tendencies? And does the truth escape our attention that even the technical claims of geologists and of naturalists, the philosophies of philosophers, the methods of mechanical and agricultural intent, combined with all other representative pluses of educational and industrial systems, sooner or later are swept into the line of past events, giving way to newer revelations and clearer conceptions. In connection with this truth, we would again ask: Are we to-day hesitating upon the threshold of God's beautiful Temple of Truth whose pure white dome glistens anon in the sunlight of past and present revelations, yet awaiting repeated experiences, ere we are prepared to enter in and unite in the bonds of universal love and sympathy with that broad charity which characterizes intelligent minds? Nay, we trust not.

We will now pass on to a concise view of some of the conditions of life offered us to-day by modern civilization in the form of health, wealth, and happiness, and consider a few results of experience versus mystery in their behalf. First, what of health as affected by wealth? With every refining process of civilization and with every added improvement, the native characteristics and primitive elements of life disappear like the wild beasts and wild aborigines from their forest homes. With fast locomotion and speedily traveling the powers of endurance in these directions are lessened. With each labor-saving invention the physical energies are weakened, while with every additional luxury and comfort, life becomes harassed and burdened with new dangers.

Experiments are revealing the fact that fatal germs of disease are secreted in papered walls, beneath carpets, within drains and cellars. Through the presence of heating rooms dire results are produced by imperfect ventilation. The strong artificial light of to-day detracts from the natural power of the eye, while gray hairs and premature wrinkles quickly follow the push and strain inflicted upon brain and muscle in the mad rush after wealth. While only decrying the abuses of wealth as inflicted upon health we do not lose sight of the superior distinctions, exalted positions, sublimated forms and advantages that are the outcome of its proper use. Persevere in the application of experiments until mankind shall have established an equilibrium between the mind and skilled force, and fully learn that wealth should be but the instrument whereby more perfect physical and mental conditions are developed. Complications destroy simplicity, and with all of man's getting, let him get wisdom. Home and happiness are they any the less free to any less experience and intelligence, that from the stern realities of life a more perfect ideal may be attained? Again the hour when plighted vows are consecrated to the marriage altar, their inextricable maze begins; and when childhood's intricate and undefinable ways lay hold upon the home center, what device and adaptation known to them escapes the trials of its protectors? Yet are there any failures in the proper rearing of youth to be remedied by superior tact and methods; or to be defined by maturer years? Need we answer: Can we not readily perceive the adjunctive relations of the aforementioned positions of human life, maintained by civilization, and recognize these as essential under nearly all circumstances in procuring and enjoying wealth, although wealth may not always prove conducive to health? Health and wealth, wisely conducted and properly exercised, may promote and efficiently rear homes wherein may dwell the elements of justice, peace, love and happiness.

Linked to the past, joined to the future, reveling and struggling with the present, we learn through analytical tests that the deepest core of man, is "man"; and that the laws of life and being are applied to the lower orders of creation, prove true when applied to the human family in a physical sense, while the interior forces of mind and the immortal principles of life, lead on and on through-

out the labyrinths of mystery's never ending chain of circumstance and event. The sublime lessons and practical needs of to-day call for the direct application and study of the laws of heredity, that no longer shall crime be born through ignorance and neglect; no longer shall the higher intelligence of the people be idle and helpless at the feet of baser motives of material prosperity; but like the Star of Bethlehem arisen in the East, let one common purpose gleam on and on until men and women everywhere shall have learned to obey natural law and become masters of abuse and excess.

Madame Blavatsky.

The Editor of the Religio-Philosophical Journal.

Your correspondent, W. E. Coleman, seems to have made a stir all along the line in regard to Madame Blavatsky. I saw her often in 1877 and 1878, and never dreamed of her use of any thing alcoholic. The facts were as General Doubleday states. She would make the air blue sometimes, with her burnt-offerings, and she sometimes used oblique quotations from the Holy Scriptures. I am not an admirer of tobacco myself, but generally all my friends were liberal in such matters. As Mrs. Blavatsky said to the squeamish maiden of innumerable husbands, "I have smoked the boys' bathing shocking: 'If the boys can stand it, I guess we can.'"

In regard to the swearing, I think too much ado is made over it. I find a considerable deal of robust language in the Bible. The Apostle Paul let off a little "swear" (1 Corinthians XV. 31). The Greek word *ne* which he used is a "by gone"—*as Dia*. The Amen which is so often used at the end of prayers as a response, and which Jesus is recorded as prefixing his words with, is also swearing. Indeed, to swear by the Divinity was with us as worship. Read the prophet Isaiah: "I am God, and there is none else, I have sworn by myself—the word is gone out of my mouth in righteousness and shall not return. That unto me every knee shall bow, every tongue shall swear." If it is cursing that should be interdicted, then the Madame has excellent apostolic examples. "Though we, or an angel from heaven, preach any other gospel than that which we have preached to you," says Paul, "let him be accursed (anathema taboo). I say now again, 'If any man preach any other gospel unto you than that which we have received, let him be accursed.'"

That is no worse than when "our army swore terribly in Flanders," nor is it much better. As the old Scotch lady said, when her son uttered some lively maledictions: "It does give a deal of power to language."

The English-speaking nations are very smutty in their cursing—sometimes, superlatively smutty. The English speaking people go straight home. Do you not know that a bigot is but a "by God"? Also that our choicest expletives came from the bosom of the church? We would never have had a hell to damn a man to but for Popes' Bulls and orthodox sermons of former generations. The clergy denounced naughty laymen from the pulpit and they simply talked back. Now one man is no worse than a pulpit, as any other man whatever has to denounce damnation on the pulpit. One is just as good as the nostrils of Almighty God as the other.

I give Madame Blavatsky the full benefit of all these allowances. She was not often coarse; she did not misuse matters much; and it often amused me. A good moral may come by way of anecdote. A minister "Down East" fired a man to plough his field. Going out to observe how he worked, he was greatly shocked. The ground was very rocky, the plough would catch in the rock and strike the man severely, and he would utter a "damn it" with the pain.

"Can you not plough and not swear?" asked the minister.

"No, I can not," replied the man. "I can not; no-body can."

The minister was very sure that he could. Taking the plough he went on round the field. As he received the violent blows he would say heatedly: "I never saw the like before." After a few courses he gave over the plough to the man with a gesture of triumph.

"I do not know what to say," said the man. "I was struck by the plough, and let fly an oath. You kept saying: 'I never saw the like,' when you kept seeing it every time. It does seem to me that you lied worse than I swore."

There was formerly a man living in New York named Thad. Phelps. A namesake of my son, S. V. S. Wilder, a true good man, encountered him one day. Now, this Phelps "clothed himself with curses with a garment"; i. e., he had a habit of swearing. During this interview he uttered one of those peculiar expletives that go all over the room and then blaze up blue. The horrified Wilder asked: "Mr. Phelps, can you not talk without swearing so much?"

"Mr. Wilder," replied Phelps, "you pray a good deal, and I swear some; but, then, neither of us mean anything by it."

You may take this as my "deliverance" upon Madame Blavatsky. It is just all the importance that I attach to the whole matter. For me the sense in what she had to say, was all that I cared for; and I never hesitated to differ from her, yet she in no instance uttered a harsh or unfriendly word about it.
A. WILDER.

Experiences at a Camp Meeting.

The Editor of the Religio-Philosophical Journal.

Your mention of Prof. Mikeswell in a late issue of the JOURNAL, reminds me of a short visit I made to the camp meeting at Clinton last Summer. The "Prof." was there promising to wipe out the JOURNAL and Bundy early in the fall. He had everything ready. He was giving sentences to the innocents for independent state-writing, for a good round consideration, but refused to give me a sitting because I wanted to see two slates together and keep track of them. He had plenty of business though. I was allowed also as a great privilege to pay my money and attend a materializing seance the evening of the medium, they told me, was a great one. The seance was a great success, all said. We had a good time visiting our friends from "over there." We recognized them, and they hugged and kissed and patted us on the back. It was splendid, the women said. My friends, as bad luck would have it, did not come. Hands were shown—many hands at a time, we were told. The Spirits were slow and awkward at the hand-showing business, I thought. The bell ringing act was gone through. The spirit hand found some difficulty in finding the bell. The body of the spirit was inside the cabinet, and so could not be expected to see, so a good sister sitting near took up the bell and put it in the hand, with the remark, "Here is the bell," and the spirit took it and rung it, and the audience was astonished. The spirit also materialized a handkerchief for us. It seemed to hold it in one hand and to rub it out slowly on the floor with the other until it was well spread out. Take it all around, it seemed to me to be the greatest act of fool mediums on the make, that I have ever seen or heard of. But, perhaps, it was because it was the only camp meeting of the kind that I have ever seen. There appeared to be many good people there, leading around, but they did not seem to be mediums, only common Spiritualists. They were not on the make. Some of the doctors concocted nasty old potions and charged outrageous prices for them. It was nearly enough to make one wish to see the State Board of Health around with a sharp stick.

Well, enough of the old one. We will have camp meeting around again soon, and the dear angels will unfold in their loving arms again. I am a Spiritualist, if I know what a Spiritualist is, but good Lord, deliver me from all humbugs.
Williamsburg, Iowa. WM. G. JONES.

J. W. Curtis writes: "I have read your excellent editorial, 'This Doctor Business,' in the JOURNAL of May 5th, and I am glad to know that you have given this important subject some attention. I am a druggist and consequently am brought in contact with physicians every day, and I have also got a knowledge of what the public need in this matter. Physicians are a very worthy class and are doing a great good in relieving distress. We should make every man and woman his or her own physician, just as we should make every man and woman his or her own preacher or priest, so that no one can make a living through the ignorance and superstition of others."

Mr. R. H. Kueschaw, of Montreal, writes: "Personally your paper is to me simply invaluable, and I would that all Spiritualists could fully understand the value of it."

Evidence of a Spiritual Body.

The Bible teaches that man has a soul. The human body is true—body (matter), life, and spirit. Paul says, "There is a natural body, there is a spiritual body." This is also borne out by "Deity not the body for it is the temple of the Holy Ghost." This paper is written to consider the evidence of the existence in man of a spiritual body.

Coming directly under our own observation we have collected a few proofs of the existence in man of a spiritual body. As a sort of prelude to the offering of these proofs we assert that:

Matter can not feel.

"I think, I feel, I act."

The matter of the lower animals is acted upon by their life and the laws of their being. We know that they possess few of the attributes of man, such as love of family, love of the beautiful, pity, calculation, cause and effect, provision against coming want, protection, etc. These facts are mentioned because we have no thought in producing evidence that man has a personal spirit of including the lower animals with him.

Combe, and nearly all writers upon the subject of the mind allude to a power beyond the mind as originating or producing thought. This power—"beyond" we denominate Spirit. It is not matter—this is conceded. That which is not matter is universally regarded as spirit. It was made personal spirit when God "breathed into him his image." God is a spirit.

The best general proof of the possession by man of a spiritual sense is the transmission to him by revelation of facts unknown—of truths beyond his pre-understanding; thoughts revealed regarding the unknown, as to reason, invention, etc., etc.

As evidences of a personal spirit in man easily understood by all we present the following:—

1st. The general belief by savage and by civilized in such communications from the spirit world. The writer was informed of the death of a young lady whom he believed in perfect health. She died, he afterward learned, at about the time when he was informed.

2d. His half-brother lay dying; the mother sitting by him. The last words as he expired were "I see father." The father was dead.

3d. A young lady within my acquaintance, dying, wrote to her mother, "My dear mother, I see you."

4th. A young lady with her last breath, "I see mother."

5th. Her last breath, "I see mother." I have a very cold day, I remarked, "You have at least one hand that does not get cold." "On the contrary," said he, "that hand pains me as badly as the one remaining." Instances of this sort are common, if not general.

6th. A farmer lost a foot by a rapping machine. After amputation he was removed to a hospital miles distant. Upon a subsequent visit from the doctor who had done the amputating, he said: "Doctor, you will have to put my foot where it can't be handled. They turn it over and over and awake me from sleep." The doctor had the foot in alcohol, and according to request placed it where it would no longer be handled.

7th. Thousands of instances are upon record, in the archives of the late war, of men who suffered from amputated limbs not properly cared for after amputation. Added instances, occurring in almost every neighborhood, of this sort, will be called to mind by the reader.

8th. Clairvoyance, anæsthetic effects, trances, swoons, suspended animation, psychological effects, mesmerism, syncope, and all the similar forms of bodily existence, the body not under the guidance, direction, control or subject to the spirit, are evidence of a spiritual intelligence.

9th. Delightful communion of God's people with each other and with him. The going to God in prayer, in which actual approach to the holy presence seems at times to be made, and in which, not infrequently, the answer to prayer is made known. "God is a spirit and seeketh such to worship him as worship in spirit and in truth."

10th. The converse of this is also true—the communion of evil spirits, or the evil spirit of man, with the spirit of evil?

We have produced seven sorts of evidence of the fact that man possesses a personal spirit.

11th. In communications by Divine revelation.

12th. In the fact that he differs from the lower animals.

13th. The necessity of a connecting link between matter and mind; acknowledged by all writers upon the subject.

14th. The universal belief in the need of such a spirit or agent.

15th. Communication to the living from the dead.

16th. Feeling communicated to the living by a disconnected member of the body.

17th. Spiritual communion, man with man, man with God, prayer, praise, etc.

Explain these facts, account for these results as you may, and the facts remain as unexplained as before upon any hypothesis, rejecting in man all but the mere animal. Accept the theory that man possesses a personal spirit and the problem is solved and the origin of thought as well as of feeling accounted for.

In conclusion we will only add that a premise so established and taught by Holy Writ, so universally believed by savage and by civilized peoples, should be taught universally. No other scientific truth rests upon a better established basis. Then why is not the fact of a personal spirit in man taught our children?—W. H. GARDNER, in *Phrenological Magazine*.

The Religious Aspect of Special Creation.

Nothing had brought out the difficulty of the "special creation" theory more strongly than the modern science of comparative embryology. It has added enormously to our knowledge of the existence of (apart from its suggested explanation of) rudimentary organs, and rudimentary organs have always been a difficulty in the way of the "special creation" hypothesis. Take the case of the whale. As Prof. Flower pointed out at the Reading Church Congress, it possesses in the embryo state a complete set of teeth, together with rudimentary hind-legs, furnished with bones, joints and muscles of which there is no trace externally. Both teeth and legs disappear before birth. On the theory that the whale is a descendant of a land-animal, which used both legs and teeth, they are intelligible as survivals in a creature to which they are apparently useless. But that God should have created these structures in a new being, which has no organic relation with other created forms of life, seems almost inconceivable. We can neither believe that they were created "for mere sport or variety," nor that they are "Divine mockeries," nor as an ingenious but anthropomorphic writer in the "Spectator" suggested, that God economically kept to the old plan, though its details had ceased to have either appropriateness or use. The difficulties are even stronger in the case of man and the now well-known facts of his embryonic life. How is it possible in the face of these facts to maintain that we have in man a creature independent of the rest of God's creative work? Of course, if the theory of "special creation" existed either in the Bible or in Christian antiquity, we might bravely try and do battle for it. But it came to us some two centuries ago from the side of science with the imprimatur of a Puritan poet. And, though scientific men are now glad to palm off upon theologians their own mistakes, religion is not bound to wear, still less to be proud of, the cast-off clothes of physical science. From *Darwinism and the Christian Faith*, in *Popular Science Monthly* for May.

Strange Mental Phenomenon.

Students of mental phenomena will find some what of interest to them in the case of the Bloomington street-car driver who made a heroic fight to keep his cash-box out of the hands of thieves last Sunday night. He was terribly beaten and cut about the head, and, though knocked senseless, managed to keep the box out of the hands of the highwaymen. Then, so strong was the power of habit, he, though utterly unconscious of what he was doing, completed his run and took his horses to the stable, holding tightly to the cash-box the while. A strange feature of the case was that when he reached the office, to which he seems to have gone mechanically, he refused to give up the box, making a desperate fight against the cashier as he had made against the thieves. History abounds with cases of unconscious performance of routine duties, but this case adds to those testimony which seems to prove that what Hume calls habit is not necessarily an impression made by many repetitions of the same act, but may be as well the deep impression made by a single very impressive act.—*Chicago Times*.

Notes and Extracts on Miscellaneous Subjects.

WORDS OF WISDOM.—You will not be loved if you care for none but yourself. Make good use of to-day; you are not sure of to-morrow.

Great people generally work their way up through difficulties.

He that speaks doth sow, but he that holds his peace doth reap.

A helping hand at the right moment would save many from ruin.

Where there is no want of will there will be no want of opportunity.

The greatest misfortune of all is not to be able to bear misfortune.

The one prudence of life is concentration; the one evil is dissipation.

A child who sees deceit around it will rarely make an honorable man.

Let us take care of our days, and our years will take care of themselves.

Common sense is one of the noblest gifts with which mortal can be endowed.

The reproaches of enemies should quicken us to duty, and not keep us from duty.

The stone is hard and the drop is small, but a hole is made by the constant fall.

Twenty-one suicides have taken place from Clifton suspension bridge, England, since its opening in December, 1861.

John Hendricks, of Catawba, Ohio, has a lamb with three perfectly developed ears, two on the sides and one on the top of the head.

The latest Arkansas sensation is a negro baby with two heads and two faces, one arm and three legs, upon which it stands tripod-fashion.

In some parts of Australia attempts are being made at subjecting Chinamen to a high license tax with a view to their exclusion from the country.

A locomotive was recently sent as a present to the Sultan of Morocco by the King of the Belgians. There is not a yard of railway or train line in his dominions.

Two of the Universalist churches of Maine are presided over by women. Rev. Miss Haynes preaches at Skowhegan and Rev. Miss Angell holds forth at Norway.

One Yankee publisher who uses 5,000,000 envelopes a year, is said for Germany after 2,000,000 envelopes, with which he proposes to crush the envelope monopoly.

Elas J. Hall, the Town Clerk of Foxcroft, Me., is now serving his fourth term, and at each of the forty elections he has had a walkover, no one running against him.

A Kimbundu, Ill., paper alluded to a number of prominent and influential residents of the city as "old timers," but the types got it "old timers," and the editor had to apologize.

Counterfeit 5-cent pieces are being circulated in towns along the Hudson River. They are reported to be clumsily executed, and some of them are so brittle that they can be broken by the pressure of the hand.

One of the unwritten laws of the United States Senate is that when a Senator marries while in office each brother Senator shall contribute \$10 toward a wedding present. Mrs. Senator Hawley therefore may expect a \$750 present.

An Indian fired at and wounded a panther near Moscow, Tex., the other day. The animal attacked

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(Continued from First Page.)

represented by persons whose ideas, like Silurian trilobites, were petrified long ago; but they are rapidly being gathered in now, to be supplanted by fresh and plastic minds more able than they to understand that humanity has progressed since they studied their divinities and humanities. We trust the Philosophical Society will follow up the subject just now laid before them.

For the Religio-Philosophical Journal.

A REPLY TO TALMAGE.

A number of daily papers in different parts of the country, on Monday, April 30th, contained a sermon of Rev. T. DeWitt Talmage, bitterly attacking "Modern Spiritualism." I solicit you to allow the privilege of making through your columns, a review, brief as seems proper, of this late effort of a well known sensational and erratic preacher. The flouting flag of sensationalism, regardless of accuracy and without decent respect for the conviction of other people, seems to be an attractive banner in this our age, and well has the preacher in question learned to pander to vitiated public taste in this regard. He will, therefore, have no right to complain should he be reviewed in a style as sharp, though we trust more truthful than that adopted by himself. Permit me to commence then: Reverend sir! You draw a false picture of the Bible account of the woman of Endor. You have critically no right to call her "a witch," for the heading of the chapter wherein "witch" is written is a modern, unauthorized construction adopted by those who compiled the old writings into separate chapters, and that term of reproach is not in the original Hebrew as is well known to scholars. You have no right to represent her as "the haggard, weird and shriveled up spiritual medium, sitting with sculptured images and divining rods and poisonous herbs and bottles and vases." That picture is conjured up in your own exuberant fancy regardless of either truth or fairness towards your subject. The Bible from which you profess to preach gives no such view.

Neither is it in the text, as you would make believe, that "a servant one day said to King Saul: 'I know of a spiritual medium down at Endor.'" But it is thus: When Saul, being greatly troubled at seeing the Philistine hosts "inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim nor by prophets." "Then said Saul unto his servants, seek me a woman that hath a familiar spirit," and then "his servants said to him, 'Behold there is a woman that hath a familiar spirit at Endor.'" As a very prudent and well disposed woman the sequel appears to show her, to all that read it in a respectful and considerate spirit. The village of Endor is reported by authority to have been about four miles south of Mount Tabor, westward of Jordan and probably about the same distance from the encampment of Saul and the Israelites upon Mount Gilboa, and it is presumed, in a somewhat obscure, mountainous and out-lying region. Saul and his servants must have had quite an interesting night walk to find the woman in her place of refuge. Many pages might be written in comment upon this account of Saul's visit to the "woman with a familiar spirit." It has ever been a thorn in the flesh to materialists who profess to worship the Bible and Christianity, and yet at the same time deny the possibility and reality of communion with the departed, under certain abnormal psychic conditions, fast growing in these days to be better understood.

The history of our race is full of recorded instances of such "readings of the veil," and it is not in the spirit of your sermon that this utilitarian age will ultimately decide how far it may prove healthful to the well being of man to cultivate this abnormal spirituality.

Not so fast, Reverend Sir, need you tell us what "God" and "the Lord" says about communion with the spiritual world. The book which you quote from, is justly being robbed of its position before the world as the "word of God," and is found to be largely the "word" of interested priests not always to be relied upon as appears of yourself.

Why do you not study the story of Saul, the Lord, the Philistines and the woman after the manner of a considerate and rational truth seeker? Saul, in his great trouble, had enquired of the Lord "by dreams," by "Urim and Thummim" and "by the Prophets," but the "Lord" would not answer him. Why, forsooth? Because he was vexed that Saul, when sent to destroy the Amalekites—to "slay both man and woman, infant and suckling, ox and sheep, camel and ass"—was not butcherer enough to fulfill the Lord's order to the letter; but spared old king "Agag and the best of the sheep, and of the oxen, and of the fatlings; and the lambs, and all that was good, and would not utterly destroy them." So the story goes; and from it the pompous gossippers and Jackanapes-pulpiters may teach their flocks what a monster of cruelty they must learn to reverence as "God the Father."

Yes! he was angry and would not answer Saul through the regular methods of the priesthood, which by the way, if investigated, will be found to be of the same class as the divining of the soothsayers, the mediums and others of that ilk. They are all "tattered with the same stick," open to the study of the same psychic science.

But it did not pay the sacerdotal orders to allow too common an intercourse with the Spirit-world,—it would spoil their trade. This, in great measure, is what ails them at this day.

But to continue: some body lied in "The Word," where it is written (Chronicles 10: 14) that "Saul, inquired not of the Lord; therefore he slew him." Did it never occur to you, Rev. Mr. T., what an inconceivable, barbarous, petulant creature your God is, according to the Bible? You see Saul had tried to talk with God; but the dreams failed to come; the medium priests failed to see the future by looking at the polished stones of the "Urim and Thummim;" their faith in the spiritual had probably grown cold; the prophet Samuel was dead, and what could poor Saul do but try to reach him through the humble means that the true God has permitted through his ever constant laws—that very means which Saul himself had endeavored to quench, doubtless through the indignation of that same priestly order.

Mr. Talmage! (were I to repeat Reverend it would baffle my thought) you do not yourself believe all that you fanfaronade about the prophet Samuel's fleshly body rising from the tomb. You have no right to paint such pictures in unreal colors. If it were a true spiritual manifestation (as I incline to believe it was) Samuel appeared, if at all, in his spiritual body and spoke through his spiritual foresight of the coming battle. Well might Samuel even as a spirit rise from below; for did he not in his fierce anger and cruel strength hew to pieces with his own hands old king Agag that Saul had saved alive?

ity, did the same God ("to whom a day is as a thousand years and a thousand years as a day," see 2 Peter, 3: 8,) inspire that murderous act of the prophet, and about one thousand years thereafter institute the gospel of "love your enemies, bless them that curse you?"

You, Talmage, might learn furthermore a valuable lesson from the story of "the woman of Endor" on the occasion related. She did not recognize Saul at the first, but in the presence of the spirit-prophet, strong in magnetic and spiritual organization, though very low in progressed spiritual attainment, her eyes were opened by magnetic or psychic induction and she at once knew all, exclaiming: "Why hast thou deceived me, for thou art Saul?"

Yes! Mr. Talmage, you are right that manifestations from the inner life are as old as the earliest records of humanity. They have ever been accompanied by a commingling of the false with the true, of the healthy and elevating with the low, the sensual and the degrading. All religions have been founded upon them and all have been corrupted by misconceptions and by the selfish schemes of hierarchies and the cunningly devised fables of interested sacerdotal orders.

Sir! this generation is able to judge for itself how far revelations from the after life are wholesome as an aid to our perfect growth in this world and our best fulfillment of the duties of it.

If you strike at Spiritualism you strike at Christianity, for all that is good in the latter rests upon inspiration and revelations from the spiritual world.

We decline to ask the hierarchy of the Jews, what their cruel deity says we shall value, what we shall reject.

You make quite too bitter an attack on Spiritualism, considering the number of great and good men that have given their adherence to it during the 40 years of its last marked revival amongst us. You deserve stern rebuke for the lack of discrimination you have exhibited. You have forgotten, if you ever knew, that our martyred President, Abraham Lincoln, the great and good man of the people, was a Spiritualist, and that the Emancipation Proclamation, one of the momentous way-marks of his administration, was largely prompted in his mind by instruction and encouragement from the great and good Fathers of our republic, now dwellers in the after life.

Victoria, the figurehead of the English Nation and declared Empress of India, has been long reported as holding intercourse with her loved departed. She at least has been both an exemplary Queen and mother of Princes.

Joshua R. Giddings, of Ohio, the hard handed and honest statesman, William Lloyd Garrison, the apostle of anti-slavery, and many other solid men personally known to this writer, were while living numbered amongst those who dare to thus condemn. So also are the thousands of men and women of science, learning and moral worth, who could be named as living supporters of a pure spiritual philosophy, that may yet save the world both from superstition and idolatrous bigotry.

Sir! "Those who live in glass houses should be careful how they throw stones." Spiritualism has its dark side, so has the brightest cause, if any was ever brighter. True, it has sometimes become a refuge for cranks and impostors as well as a home for well balanced intellects. Its corruptions and its frauds show all the darker in contrast with its immortal hopes, its angelic sweetness, and its abounding charity. But prate not you so blantly of its immoralities until you can purify the ranks of your oft quoted God's chosen people, the Jews, and their polygamous kings—most wise—and their murderous adulterers "after that God's own heart,"—the "sweet singer of Israel."

Indict not Spiritualism as a "social and marital curse" unless you bring before the same grand jury on a similar indictment the Christian churches, both of the past and the present, and lest I declare to you before the public the name of a preacher, and of a Christian church not one hundred miles from your own city, where as wicked a marital wrong and adultery was committed and smothered by perjury and false witness, as ever stained the annals of justice and honor, as this writer has special opportunity for knowing and believing, not open to the general public.

So also does your false indictment of Spiritualism as the cause of much insanity fall flat in the face of true statistics and as compared with the members of your own school of thought and faith. What a ghastly comment upon this accusation are the facts that in the very same paper wherein your creed was put before the world, the first column on the first page is headed in prominent type, "Suicide in the Pulpit," and goes on to tell how a prominent preacher in your own State shot himself through the head with a pistol in his own preacher-pen a few moments after talking rationally with his sexton. A little further down the same column we are told of another prominent and "successful" minister who "arose from his bed in a delirium of fever" and killed himself instantly by cutting his own throat. What is the matter with your boasted Christianity that it can not, or does not save even your divinity doctors from exhibiting, according to statistics, more than an average proportion compared with other classes of citizens, of social impurity, and from furnishing such examples of suicide coming thick and fast as just referred to?

The rational Spiritualist, I vow, is hard to turn crazy and is very seldom so mean and cowardly as to commit suicide. What few there be of them so unfortunate as to drift in these directions, will, methinks, always be found amongst that class of "disciples" who attempt to cram the "new wine" of modern thought and inductive philosophy into the old and rotten bottles of irrational Christian theology, or the vagaries of antiquated Paganism, creating such a fermentation that the rotten bottles must needs burst to the injury of all such compounders of mixed drinks. Hence comes the re-incarnations of the virgin Mary, etc., most as foolish as the second coming of Christ, the symbolism of the Egyptian Pyramids, the sensationalisms of pseudo-science and other follies, that good Spiritualists deprecate and hope to see swept out of sight in due time; together with all the tomfoolery of preachers such as yourself, Rev. Mr. Talmage.

Grant that there have been false and deceived prophets amongst Spiritualists. We could enumerate many that have been neither deceived nor false. What say you of the great "captain of your own salvation"? Was he "false or deceived" when he prophesied of his own second coming "in the clouds of heaven with power and great glory" by announcing, Matthew, 24: 30, 31; Mark 13: 26, 30; Luke 21: 27, 32. Verily I say unto you, this generation shall not pass until all these things be fulfilled? Pray tell us how many persons in that generation and in the generations since even unto this day, have been

led by that false prophecy—many into folly and insanity—some into the mad-house?

Your God ordered Abraham to butcher his son Isaac, and judging from other things that he had done, was quite cruel enough to have enforced the order. Some weak souls in this age, demented by orthodox theology have also thought themselves ordered by God to kill their offspring, as an acceptable sacrifice unto him; but we are aware of no Spiritualists having ever been so foolish, or who have strangled their children as you relate. It will take more than your authority to make us believe it; but were it true we would guarantee that nothing but the old dregs of your bloody code of sacrifices, lingering in their minds, as taught from the Christian pulpit and Sunday-school, would ever have made them think of such a thing. Genuine revelations from the Spirit-world have no such drift.

One question permit us to ask in connection with your avowal that "Nothing in the spiritualistic circles of our day has been more strange, mysterious and wonderful than things which have been seen in the past centuries of the world." We want very much to know what you think of David having your Christian God hauled in a box on an ox-cart? (2nd Samuel 6 chap.) And further what you think of the temper of your God that struck poor Uzzah dead for his good intentions in "putting forth his hand" to steady the box? "for the oxen shook it." Is it any wonder that David was scared and "struck" from driving that "train" any further? He left his load of "God," you know, with "Obed-Edom the Gittite," for three months, before he summoned up courage to bring the box to the city of David. Even then he digested his wife by dancing before it too much after the "leg" style in modern theaters; or, as she put it, "like one of the vain fellows shamelessly uncovering himself." It is a queer story, and more of it; pray explain it to us in your abounding wisdom.

Sir! you say: "Still further: Spiritualism is doom and death to its disciples." Perhaps personal modesty may, therefore, be set aside for a little, and this reviewer of your unjust and spiteful sermon be excused for stating in refutation of such slander, and for the encouragement of others, his own experience thereat. He has been a "disciple" for nearly forty years; becoming convinced that Spiritualism was a grand exponent of Truth, in the prime of his life and activity and remaining to believe so still, on attaining to the full age formerly allotted to man on earth. During all this period, in the intervals of varied material occupations, his family have enjoyed through the mediumship of his own life's companion, as well as through that of others of the class you presume to despise, soul refreshing communion with those who have gone before. They have ever found it a comfort and encouragement in times of trial and difficulty, and the rage of bigots has fallen harmless at their feet. Nay! even the anathemas pronounced against them that "the Lord will curse them from the face of the earth" seemed to react against the utterers of it, as yours of similar character will probably react against you. Our persecutors have left this life long since, some of them under affliction and dishonor; while we have lived to experience the fulfillment of the comforting prophecies of our spirit friends, but one of which we name: "that our later days even on earth would be our best days." Their advice to us has ever been to encourage the patient fulfillment of all duties, in the earth life as they arise before us. Their gospel of salvation is "Knowledge of Divine law and obedience thereto;" than which we neither know nor want a better.

This writer, an amateur astronomer from boyhood, has become a deeply impressed observer of the infinitude of worlds that modern science reveals as constituting a grand cosmos of unified, everlasting and progressive life; permeated, brooded over and lawfully controlled by an infinite spiritual intelligence, worthy of universal reverence, even from the highest archangel as well as from all his aspiring, intelligent and conscious children. You have hit it for once when you aver that Spiritualism makes "in fideis." Yes! but infidels to what? We answer: Infidels to the fickle, jealous, murderous God of Moses, Joshua, Samuel and others of that Bible class, that same God who with an associated devil, forms the basis of your boasted Christian theology. We are infidels to him and to all his or your man-made schemes of salvation, that, as admitted in a lately published defense of Christianity by the Rt. Hon. W. E. Gladstone, in the writings of Henry Drummond, F. R. S. E., F. G. S., and other Christian men, have degraded, according to fair and logical implication, the children of God resident in all worlds and systems as well as our own, to the condition of paupers, almoners of God's bounty, "parasites" feeding on the life blood of his only son, instead of being (as we believe all are) legitimate children and heirs of the Infinite Father—born and cherished in his house, bred to work and co-operate with his divine patrimony, according to his will, onward and upward in the everlasting scale of uses and beatitudes. To that "God the Father" we are not infidel, but long to grow up his reverent and obedient offspring. Now, sir, in conclusion, have we not, as clearly as our space would allow, illustrated that your indictments of Spiritualism as compared with Christianity cannot be sustained; that your pleadings are special and unreliable; that your quoted code of law, attributed to your "box" God, is antiquated, undiscriminating, and lacks authority to condemn, and that your ancient Spiritualism is less rational, more ridiculous and more unreliable than our own?

We will end by a contradiction of your closing text: "My spirit shall not always strive."

God's spirit is brooding to-day over his interlinked chain of infinite being. His formative laws are still evolving worlds and systems the same as he was a few thousand years ago, when, as your old book teaches, he made the whole—the same as he has ever been—the same as he will ever be from crude matter ever developing spiritual life and intelligence. The great indwelling spirit has always been striving with man, will always strive.

"Yes, in our spirits does his spirit shine, As shines the sunbeam in the drops of dew,"

teaching us and leading us ever to use the gift of reason, His highest and most God-like gift, whereby we have "become as Gods knowing good and evil." It is the birth-mark on which we base our claim to be children of the Infinite, and to use it in trying all things even the spirits and the inspirations, "whether they be of God"—i. e., of good.

Hockessin, Del., J. G. JACKSON.

* See Gladstone in North American Review, May number, 1888: "The Christian receives as aims whatsoever he receives at all," and Drummond's "Natural Law in the Spiritual world," chapters on the Parasitism and Semi-Parasitism of the churches.

A Distressing Situation.

The Irish nationalists have imperiled their immortal souls by formulating a proclamation in which the authority of the pope is questioned. They met to discuss the pope's command to "lie down and be tramped on," which is the popular but not the liberal translation of the papal order to Irish tenants and boycotters, and the document drawn up in reply thereto ends with this paragraph:

"While unreservedly acknowledging the spiritual jurisdiction of the holy see, we, as guardians of those civil liberties which our catholic forefathers resolutely defended, feel bound to solemnly reassert that Irish catholics can recognize no right of the holy see to interfere with the Irish people in the management of their political affairs."

Now, what is the pope going to do about it? Will he read the nationalists out of the procession that is endlessly marching through the golden gates, or will he ignore the defy and smother the rebellion by silence? The world will hold its breath until this question of authority is settled. Following, as it does, the body blow delivered by Chicago's Dr. Lorimer in Washington the other day, the nationalists will probably lay up the tenant of the Vatican for some time. The pope's lines are not cast in pleasant places.—Chicago Mail.

Martha Mitchell, the celebrated Professor of Astronomy at Vassar College, is seventy years old. She is the discoverer of eight comets, the discovery of one of which gained her a gold medal from the King of Denmark, and it is said that when she was a girl of eleven she made an accurate record of a lunar eclipse. She has received the degree of LL. D. from three different institutions of learning.

Power, unless managed with gentleness and discretion, does but make a man the more hated; no intervals of good humor, starts of bounty, will atone for tyranny and oppression.—Collier.

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These lots adjoin the west side of the city, and two of the streets run directly through the plat. I have made wide streets, Broadway being 60 feet wide and the widest street in the city, is nicely graded and will be one of the leading streets. Broad Street, crossing my property southeast and northwest, is one of the oldest streets in Tallapoosa, 80 feet wide the whole length; and is the main entrance to the city; nearly all the trade from the rich farming sections of the Tallapoosa River bottoms comes over this magnificent thoroughfare. All of the lots in this Addition are delightfully located, finely drained and many of them shaded with magnificent hardwood trees. This section is fast building up, and is the most desirable portion of the city for residence. These lots are only one-half mile from the center of the city, three quarters of a mile from the depot and post-office, one eighth of a mile from the oldest and most rapidly growing section of the city and all one-half mile inside the corporate limits of Tallapoosa.

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